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V.—*Bits of Louisiana Folk-Lore.*

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Bits of Louisiana Folk-Lore.

Introduction.

Folk-lore may appear to many persons as being of little importance, but the great interest which philologists take in it, is the best proof of its usefulness. I shall, therefore, give what I know of folk-lore in Louisiana, presenting the text, in the patois, of some popular tales, songs and proverbs, and making a few critical remarks about that most interesting dialect spoken by the Negroes in Lower Louisiana.

I.—*Tales.*

It is quite difficult to make a complete collection of the negro tales, as the young generation knows nothing about them, and most of the old people pretend to have forgotten them. It is a strange fact that the old negroes do not like to relate those tales with which they enchanted their little masters before the war. It was with the greatest trouble that I succeeded in getting the following stories.

While reading these tales, one must bear in mind that most of them were related to children by childlike people; this accounts for their *naïveté*. As to their origin, I shall not attempt to explain it. I shall be satisfied to give the text and to comment upon it with regard to the morphology and idiomatic expressions. Some of the tales, such as 'Ti Bonhomme Godron' and the stories about *Bouki* and *Lapin* are probably to be found in all Creole speaking countries, but modified by variants in the different localities. I have heard negro women relate a story one way, and the next day, change it considerably. The Louisiana Creole tales are probably amplifications of some well known theme. The 'Arabian Nights,' or La Fontaine's fables, or popular tales from Europe, have doubtless been the origin of many of our local stories. It is nevertheless, interesting to note what changes have been made in the foreign tales by a race rude and ignorant, but not devoid of imagination and of poetical feeling.

I give below ten tales, viz: 'Piti Bonhomme Godron,' 'Compair Bouki é Compair Lapin' Nos. 1, 2, 3, 4, 5, and 6,

'Ein Vié Zombi Malin,' 'Choal Djé,' 'Ein Fame Ki tournin Macaque.' I would like to give 'Mariage Mamzell Calinda written by DR. ALFRED MERCIER, and published in *Comptes-Rendus de l'Athénée Louisianais*, in 1880, but it has already been reproduced by PROF. J. A. HARRISON in the *American Journal of Philology*, Vol. III. The plot of this story seems to be universally known; I have seen it twice in E. ROLLAND'S 'Faune Populaire de la France,' Vol. III.

I.—*Piti Bonhomme Godron.*[1]

[2]*Bonnefoi, Bonnefoi; Lapin, Lapin!* [3]Mo va raconté [4] vouzote [5]ein kichoge ki [6]ben drolle, com vouzote va oua, é [7]ki té rivé yen a lontan, lontan.

Can zanimo té gagnin la terre pou yé minme é yé navé pa boucou [8]moune encor, Bon Dgié té ordonnin yé [9]com ça pou pa manzé yé entre yé minme, pa détruit yé minme, mé ké yé té capab manzé zerbe avé tou qualité fri ké yè navé dan moune. Ça té vo mié, pasqué yé tou so criatire é ké ça té fé li la peine can yé té [10]tchué leine à lote; mé ké aussi vite ké yé sré manjé zerbe avé fri, Li Bon Dgié, li sré pran plaisir pou té fé yé poussé encor aussi vite pou yé plaisir.

Mé yé pa couté le Maître! Michié Lion comancé [11]manzé mouton, chien manzé lapin, serpent manzé ti zozo, chatte manzé déra, hibou manzé poule. Yé metté yé à manzé entre yé minme, yé sré fini par détruit yé minme, si Bon Dgié té pa vini rété tou ça. Li voyé ein gran [12]la sécheresse pou pini yé dé yé criauté. Cété ein kichoge ki ti ben drole tou dé minme, com vouzote a oua.

[13]Lair té boucanin, com can yé api bourlé baton coton, té semblé com si yé navé ein ti brouillard. Après soleil couche, ciel té résté rouge comme di fé! Temps en temps kéke nétoile té tombé en ho la terre. Lamer, fleve, lac, bayou, tou té pran baissé, baissé, tou té baissé a la foi, jika yé navé pa ein goutte dolo ki té resté. Ni la rosée té pas tombé [14]bo matin pou mouillé zerbe.

Ah! mo di vouzote, mo zami tou zanimo té trouvé yé dan ein grand nembara. Yé té apé [15]navigué partou, yé lalangue té apé panne; yé té vini még, még.

Yé nave parmi yé ein doctair ki té pélé [16]Michié Macaque, li té

[1]N. B.—The figures refer to the notes in the Commentary.

batar sorcier, batar voudou. Yé di li té connin boucou kichoge, mé cété ein [17]grand parlair, piti faisair. Li di les ote zanimo ké cété aforce ké yé té fé péché, que Bon Dgié té voyé tou malhair layé pou pini yé, ké si yé navé parmi yé ki té oulé payé, li sré prié pou la pli té tombé. Li té dija réissi plein foi, can li té mandé kichoge; Bon Dgié dan ciel té toujou couté [18]so priére à li.

Yé navé aussi ein famé volair la, cété [19]Michié Rénard, ki té manzé tou poule ké yé navé dan so voisinage. Li di les ote zanimo: "pas bésoin couté Doctair Macaque, cé ein coquin, la pran vou lagent sans donnin vouzote arien pou ça. Mo connin li, cé ein canaille, vouzote pa apé gagnin la pli ditou. Vo mié nou fouillé ein pi nouzote minme. Cé pa la peine conté en ho lote kichoge. Anon! Hourrah! tou souite, si vouzote com moin, pasqué mo ben soif."

Astér Michié Macaque di li. "Mo pensé ben ké to soif, pirate ké to yé, astér to fini manzé tou poule ké yé navé ici. [20]Tapé vini fé to vantor ici."

Maite Rénard di: "Pou ça, to ben menti, to connin ben ké hibou, fouine avé blette apé manzé tou poule, é to vini di cé moin. To connin si yé na ein volair, cé toi, marchand priére."

Tou lote zanimo, tig, lion, loup, néléphan, [21]cocodri, serpent té apé navigué pou cherché dolo; yé to trouvé yé tou rassemblé pou tendé dispite Doctair Macaque avé Michié Rénard.

[22]I fo mo di vouzote ké si ein cochon connin grognin, chien jappé, loup hirlé, lavache béglé, chaque qualité zanimo gagnin yé tchenne langage. Ein tig, ou ben lion, ou néléphant pa capab parlé la langue ein lote bétail, chakenne parlé so tchenne langage, mé can yé tou ensemb chakenne compranne lein a lote: cochon a grognin, chien a jappé, yé va compranne yé ben. Cé pa com vouzote moune, si ein l'allemand vini parlé avé ein Français ou ein Méricain, li pa lé compranne, pas plis ké si l'Anglais té parlé avé ein Pagnol ké pa compranne nanglais. Nouzote moune, nou bligé appranne la langue les ote nachion, si nou oulé causé ave yé. Zanimo, cé pa ça ditou; yé compranne yé minme com si yé té tou parlé minme langage.

Astér, fo mo fini di vou Michié Rénard té prétende ké si li té fé ein si grand sécheresse, dipi ein an la pli té pas tombé en ho la terre, ké tou zerbe té grillé, é ké nabe té apé perde yé feille é ke yé navé pas ni flér ni fri, cé pasqué yé navé pas niage dan ciel pou donnin nouzote dolo, é ké yé navé pas ein prière

ka fé la pli tombé. "Tou dolo la rentré dan laterre, i fo vou fouillé ein gran pi pou vou tou capab boi. Couté moin mo zami é vou va gagnin dolo."

[23]Lion ki té le roi ouvri so la djole. Li rigi, la terre tremblé aforce li parlé fort; li batte so flan avé so la tchié, ça té résonnin com [24]ein gros papa tambour yé gagnin dan cirque. Tou lote zanimo couché por terre. Li di com ça: Cré mille tonnair! prémier là ki va vini parlé moin pou la priére; mo va fout li ein kichoge ki li va connin moin. Comme si mo pa bon boug! Où ça mo déja manjé ein lote bétail? Cé ben menti é moin mo di ké ti navoca Rénard, [25]cé ein vaillant ti boug; li raison, i fo vou fouillé ein pi pou vou gagnin dolo tou souite! Vini ici, toi compair Bourriquet, cé toi ki gagnin pli bel la voie ici; can to parlé ya di ein trompette soldat. Ta couri partout verti tou zanimo ké moin lé Roi mo di com ca i fo yé vini fouillé et gratté la terre pou vou gagnin dolo. Ca yé qua pa oulé vini travail, ta rapporté yé, [26]ta vini drét pou mo forcé yé fé yé part louvrage ou ben payé lote zanimo dan yé place."

A force Bourriquet té contan cété li ki té gagnin pou servi gazette, li commencé braire ké ça té assourdi tou moune.

Alorse [27]Bourriquet la maté é pi corcobié, li té cré li tapé fé joli kichoge; ça té rende li tou fier lé roi té metté so confiance dan li, é pi ça té metté li en position vini commandé les ote vini au nom lé roi lé Lion. Can li parti, li baissé so la tête, pi li voyé vous ein démi douzaine paire cou pié; en minme tan li donnin vou ein pétarade, ça té pareil comme si yé té déchiré la cotonnade! Ça cé so maniére salié la compagnie can li contan.

Alors, tou zanimo Bourriquet rencontré li di yé ké yé té pa vini tou souite pou gratté é fouillé la terre pou fé ein pi pou yé gagnin do lo, pou sir, lé roi lé Lion té manzé yé tou cri. Yé té tou si tellement pair ké yé tou vini, jis compair Lapin ki tapé grignotté ein vié ti boute zerbe sec.—Pas vini couté ça mo di toi, resté toujou la, é pa vini tou souite, ta oua ça lé roi a fé avé toi.—[28]Mo fout pas mal toi avé lé roi tou ensemb, vini tou les dé ta oua comme ma rangé vouzote. To capab couri au diab; esqué mo boi moin? Où ça mo té jamin bésoin dolo? Pou sir, cé kichoge ki nonveau pon moin. To dija bîte, sotte animal bossale, Bourriquet ké to yé; mo jamin boi. Lapin pa boi, mo popa ni mo grand-popa té pa connin boi é com moin cé ein vrai lapin, mo pa servi dolo. [29]Lapin pa jamin fé piti sans zoreille, to tendé. Si yé navé kéke monne ki té tendé toi yé

sré capab cré ké mo tein batar! Couri, passé to chimin, gran zoreille, pasqué si mo pran toi a coup de fouette ici, ma montré toi to chimin, ma fé toi trotté pli vite ké to jamin galpé dan tou to la vie, si to té connin moin com moin mo connin mo minme, to sré pa rété ici, [30]pou sire."

Bourriquet là oua cété pa la peine, lî pran so chimin, mé mé li té pa si bête fé so fion avé so geste comme li té coutime. Li parti drét et can li rivé coté lé Lion, li di: "Mo maite, mo fé tou vou commission, tou zanimo ké yé na dan moune, tou jis compair Lapin ké pas oulé tendé raison. Li di li pa bîsoin dolo é li fout ben tou dolo yé na dan moune. Ça yé ki bésoin dolo, yé capab couri cherché li. Dé plis ké si vou pa contan, la pran vou, a coup de pié é fé vou trotté raide. Vou pa gagnin droit commandé li, li libre, libre com lair, [31]li pu gagnin maite, jis [32]Bon Djié."

Can lé roi tandé ça li di ein tig ki té la avé ein l'ousse couri cherché compair Lapin, rété li, minnin li ici tou souite. "Pran garde, vouzote manzé li en route, pasqué vou va trapé ein tourné comme vouzote jamin trapé encor, mo garanti vouzote ké [33]ma montré vouzote coman cabri porté la tchié; vouzote tendé, hein? Eh ben! couri astér."

Yé parti, yé voyagé bon boute avan yé rivé. Tou tan la, les ote zanimo té apé fouillé dir, chakenne té gagnin so part louvrage, minme yé té quitté ein bon morceau, pou la tâche compair Lapin, avé ça yé ki té couri pou rété li. Yé cherché partout, dan la plaine, dan boi, en ho montague; à la fin [34]yé vini bitté en ho compair Lapin ki tapé manzé ein racine [35]zerbe coquin ki té gagnin plein dolo ladan.

Va connin ké lapin connin fouillé é crézé la terre, cé en ba la yé pran yé dolo dan racine.

Dan minme moment yé rivé coté li, compair Lapin té apé chanté [36]ein ti chanson li té fé en ho lé roi. Li té di ladan ké lé roi té ein fouti sotte, ké li pa capab gouverné, é so fame gagnin plein mari. (Compair Lapin té apé ri li tou seul) é ké pététe aprè yé sré fini fouillé pi la, li lé roi té fé tou zanimo payé taxe pou boi dan pi la ké yé té crézé avé yé la siér! Mo pa si sotte moin, mo pa apé couri travail. Rangé les ote si yé bête, moin mo fout ben lé roi com chien fout ben dimanche. Trala la la etc."

Tig la proché tou doucement é pi li di li com ça: "Bonjoo, compair Lapin, mo mandé vou ben pardon si mo dérangé vou,

mé mo pa fé par exprés. Lé roi lé Lion ordonnin moin vini pou rété vou, mo bligé couté li, vou connin : [37]Ravet pa gagnin raison divan poule ; cé pou ça mo conseillé von pa fé résistance, pasqué compair l'ousse et pi moin na va bligé manzé vou. Pran mo conseil, vini tou tranquillement, pététe va sorti clair ; [38]vou gagnin la bonche doux, va capab gagé Michié Rénard pou défende vou, cé ein bon ti navoca, li pas pran cher ; anon, vini !"

Cau compair Lapin oua li té pa capab fé autrement, li laissé nofficié lé roi rété li. Yé mette la corde dan so cou é pi yé parti.

Cau yé rivé proche la où lé roi té coutime resté, yé rencontré Doctair Macaque en route. Li di compair Lapin : Mo pense to tein élève Maite Rénard, to gagnin pou payé ça cher, va ! To fouti, mo vié ; coman to yé àstér ? To pa senti kichoge kapé frédi dan toi. Ça va montré toi lire gazette é oquipé toi la politique tou lé dimanche, au lié to couri tranquillement la messe.

Compair Lapin réponde li bréf : " Mo fout ben ça to capab di, vié Macaque ! E pi ta connin : [39]Béf dan poto pa pér, couto. Pai to la djole, fouti canaille, tapé sayé fé moin di tor, mé pét-éte ben la farce a resté pou toi, [40]mo pencor rendi au boute quarante narpen to tendé ; [41]pét-éte to minme avan lontan ta batte les taons. [42]Chaque chien gagnin so jou, cé tou ça mo gagnin pou di toi."

Alorse, com yé té rivé coté [43]ein gros di boi ké di vent té getté par terre, Lion la té assite au ra la, Tig avé l'ousse, so dé nofficier ki tapé méré compair Lapin di li : Roi, com ça [44]ala gaillard la, nou méné li."

Maite Rénard té proché tout doucement derrière compair Lapin, li di li dan so zoreille : " Can li va mandé toi [45]cofair to parlé mal en ho li, di li com ça cé pa vrai, cé Bourriquet la ki menti en ho toi pou fé toi di tor. E pi flatté li plein, [46]fé li bande compliment avé kèke piti cado, ta sorti clair. Si to fé com mo di toi, ta trouvi toi ben, autrément, si to assé bête pou di tou ça ki dan to tchor, pran gar pou toi, ta sorti sale. Mo garanti toi lé roi va fé ein salmi avé toi."

" Vou pa bésoin pair, Maite Rénard, mo connin ça mo doi fé ; merci pou vou bon conseil, mo tein navoca mo minme."

Compair Lapin [47]té gagnin doutance ké ye sré vini rété li pou tou ça li té di, li té parlé si mal en ho lé roi é gouverné-ment ; cé pou ça li té metté so pli bel nabi avé gros la chaîne

en or dan so cou. Li té di ein so voisin yé ké yé pélé Michié Bouki, avé ki li té gran camarade, (li té lamouré so fame avé so fïe é li té dan la mison compair Bouki com si li té ché li) oui, li di compair Bouki: "Vou mandé moin où mapé couri faro comme ça; eh ben! mo va pa tardé couri coté lé roi et, com [48]cé la plime ki fé zozo, cé pou ça mo billé moin faro com vou oua; ça toujou fé bon effet avé moune ki fier é ki béte.

Can lé roi té paré pou comancé procès compair Lapin, li di so garde méné prisonnier la pou li jigé li.

Alorse compair Lapin vancé, li di com ça: "O Lion, mo cher Maite, to fé di vini, ala moin, ça to oulé?

Lion la di li com ça: "Mo gagnin pou condané toi, pasqué [49]to tro connin batte to la djole en ho moin, é pi to té pa oulé travail pou fouillé pi napé fé pou boi. Tou moune apé travail, jis toi, é can mo voyé Bourriquet cherché toi, to di li ké mo té ein bon arien é ké to sré méné moin a coup fouette. Ta connin ké si yé dja mette fouette en ho to do, moin mo té jamin taillé, minme mo défin moman té pa fouti touché moin. Ça to gagnin pou di, zoreille lorgue kapé pande; mo pense cé a force chien tayo coursé toi ké to zoreille si longue, parlé tou souite, ou ben [50]ma crasé toi com ein plaquemine ki ben mir."

Compair Lapin té pa perdi so sangfroid, li té connin tou ça [51]cété ein gros di vent ki pa méné la pli ni tonnair. Li froté so né avé so dé patte, pi li grouillé so zoreille, li terné é pi li assite é li di: "Lé roi, cé la jistice en ho la terre, com Bon Djié jiste dan so saint Paradis! Gran roi, [52]vou ki brave passé nouzote tou ensemb, va tendé la verité: Can vou voyé Bourriquet coté moin, li ki plis Bourriquet ké tou Bourriquet yen a den moune; li vini la mison can mo té malade. Mo di li com ça: 'ta di lé roi ké mo ben chagrin mo pa capab couri astér, mé ala ein bel la chaîne en or; ta porté ça lé roi en cado é ta di [53]ma gagé quarante donze lote zanimo pou travail dan mo place pasqué ta di li cé kichoge tro vécessaie gagnin ein pi, cé la vie ou la mort é nou pa capab fé sans ça. Yé na jis ein gran roi com li ki té capab gagnin ein pareil lidé é assé la tête pou sauvé nou tou. Ça vou cré li di moin? Li réponde moin ki li té fout ben la chaîne l'or, li pas manzé ça li; [54]si mo té donnin li ein la manne maï ou ben di foin, oui li sré manzé, mé la chaine! pét-éte lé roi té attelé dan chari ave minuve la chaine la li tí ben faché porté li.' E pi li parti é li di moin: 'va toujou, popa, mo va rivé anvan toi; ta connin ké [55]Béf ki divan toujou boi dolo clair.

Mo pense li té oulé di ké li sré parlé avan yé té gagnin la chance tendé moin. Com [56]mo lé lé roi cré mo pa apé fout li dé blague, mo gagnin ein témoin ki té la, ki tendé tou mo conversachion. Si lé roi oulé gagnin la bonté couté li, [57]la tendé pareil com ça mo sorti di li.'" Alorse compair Lapin salié lé roi é li vini metté la chaîne lór dan so cou é pi li assite on coté é li souri, tan li té sir ké so cado té fé ein bon neffet pou idé li sorti clair dan so tracas.

Alorse Lion la di maite Rénard parlé vite: "Mo connin tou zaffair la, si to vini ici pou menti, ma cassé to cou, to pa bésoin balancé to la tchié é fé la grimace, com si tapé manzé fourmi. Anon, hourra! parlé, mo pa gagnin tan."

"Mo cher Maite, di Rénard, mo va di vou tou com ça té; compair Lapin ké vou oua ici, cé meilleir zami ké vou gagnin. La préve cé ké li porté ein gros la chaîne l'or pou fé vou cado; jamin va oua ein Bourriquet fé ca, cé pa pet-éte. Mo di vou ké li cé pli gran paillasse dan moune; [58]Dan Rice pran virgt et un ans pou dressé ein Bourriquet. Li di can minme yé donnin li $100,000—[59]li papé récommencé jamin encor, jamin la entrepran ein pareil job; li lainnim mié dressé cirquante mille lion [60]pasqué ya manzé li tou souite, ou ben la fé kichoge dé bon avé yé. Alorse, pou di vou, Michié Lion, vou ki roi tou zanimo, minme Bourriquet la, ké vou té voyé pou répresenté vou nintérét, [61]vini menti en ho vou, é compair Lapin, li blan com la neige. Malgré Doctair Macaque dan vou confiance, cé li kapé gouvernin en cachette é conseillé tou moune é metté yé en révolte contre lé vou pou fé ein ote gouvernement, où minme Doctair Macaque avé Bourriquet gognin pou gouvernin dan von place can ya réissi fou vou dihor. Cé ça yapé sayé dipi lantan, é cé ça moin avé compair Lapin té oulé di vou."

Can lé roi tendé ça, li di: "Cé bon, mo contan vouzote di moin ça. To capab couri toi avé compair Lapin, mo tchombo li quitte."

Mé pendau yé tapi fé procés la, Doctair Macaque avé Bourriquet té pensé ça té pa sain pou yé tou lé dé. [62]Ouchon! yé té dija loin, yé chappé can yé oua ça té apé chauffé manvais coté, [63]yé fout yé can raide, personne pa oua coté yé passé, aforce yé té ben caché.

Apris ça, compair Lapin é Maite Rénard tou lé dé resté dan minme paroisse où lé roi lé fé so résidence. Maite Rénard sé to dépité ou so prémié comis, é lote té [64]maite d'équipage; cé li

ki commandé tou monne é fé tou lesotes travail pou fini fouillé pi la avé yé patte.

A la fin, pi la té fini net! Tou zanimo pran boi é yé tou té vini gaillard encor. Ça fé Lionne vini gaillard aussi, é kèke tan apré ça, li fé douze piti ki té jaune com l'or, yé té tou pli joli l'ein ké lote. A force lé roi té contan, li pardonnin tou ça ki té condanné dan pénitentiaire, ça yé ki té exilé aussi li permette yé vini encor. Cau li donnin yé la grace, li di yé couri boi dolo dan pi la.

Alorse, vou pèt-y-cré ké Doctaire Macaque avè so complice Bourriquet tou lé dé sorti dan yé trou é yé vini encor parmi les ote; mé yé pran espionnin é djetté tou ça ki té apé passé ou tou ça yé di. Ein jou yé sencontré Maite Rénard ki té apè parlé zaffair gouvernement pou augmenté taxe. Li avé compair Lapin, yé té trouvé navé pa assé l'argent dan trésor piblic pou yé té vini riche vite.

Can Doctair Macaque oua yé tou lé dé ensemb, li pran souri. Li vancé coté yé, li salié, é pi li di: "Anon! blié tou ça ki té passé. [65]Cé pa la peine nou couri cherché tou vié papier layé, annon fé camarade é vive tranquille com bon voisin." Vou té cré yé trop bon camarade can yé séparé.

Doctair Macaque di so padna Bourriquet: "To oua, dé boug layé, compair Lapin avé Maite Rénard, cé dé canaille, mo gagnin pou oua yé boute, ou ben ya bimin moin; cé tou ça mo connin.

Com compair Lapin té di li té pa jamin boi dolo, can Lion té jigé li, lé roi té di li: "Pran gar to pa jamin sayé boi dan pi la, molé oua si cé vrai ké to jamin boi, é mo ordonnin tou moune dyetté toi."

Vouzote [66]palé cré moin si mo di vouzote ké cé la vérité Lapin pa jamin boi dolo, yen a toujou assé pou yé dan zerbe yé manzé. Mé jis pasqué yé té défend li boi dan pi la, compair Lapin té envi. Tou les ote zanimo té tan vanté dolo la com li té clair, com, li té bon, ça té donne li soif soif; tou moment, li té altéré com si li té manzé [67]la vianne salé ki té ben pimenté.

Alorse li di com ça: "Mo fout pas mal, ma couri boi a soir minme, mo oulé oua ça ka péché moin, mo assé malin pou yé pa trapé moin. E pi si yé trapé moin ma toujou trouvé [68]protection fïe lé roi; cé mo Dombo, la toujou trouvé kèke moyen pou pa yé tracassé moin, pasqué li capab fé boucou avé so popa lé Lion."

Li fé com li di, tou lé soir, li té couri boi plain. Mé à la fin li té oulé boi dan jou aussi.

Cété ein drole pi, so dolo té pa semb lote dolo, mé li té connin soulé pareille com ouiski. Sélement, au lié rende ein moune malade, apré chaque bitire vou té trouvé vou boucou pli gaillard. [69]Tou ça yé ki té vié té apé vini jéne encor; minme léguime ké yé té rosé dan jardin avé dolo la, aussi vite vou coupé yé, lendimin yé tou poussé encor pli bel ké jamin.

Can compair Lapin commencé oua bon neffet dolo la, li di com ça: "I fo mo gagnin pou dan jou aussi, ça fé boucou di bien, é com mo boucou pli vié ké fie lé roi, fo mo vini aussi jeine ké li. Laissé moin fé, mo va rangé ça. Di pa arien."

Ça fé can li ti fé noir, li pran [70]so piti calebasse ki té tchombo à pé prés dé bouteil, é li couri coté pi la, é li rempli so calebasse. Mé li té pran si ben so précaution ké la gard yé té metté tou lé soir au ras pi té jamin oua arien.

Doctair Macaque avé Bourriquet té fé la gard tou tan pasqué yé té pa capab blié coman compair Lapin té trompé yé si ben dan so procés. Aussite yé té fé serment ke yé sré trapé li. Mé tou ça yé té fé yé perdi yé la peine é vé tan. Enfin ein bon jou Doctair Macaque vini trouvé Bourriquet so camarade é li di li:

"Vini la mison coté moin, ma montré toi ein kichoge." Li fé li oua ein ti Bonhomme Godron. "Cé avé ça mo lé trapé gaillard la. Foi cila, com mo va capab prouvé ké li coupab, mo va gagnin tou so l'agent, ké lé roi sra confisqué pou donnin nouzote, si nous dénoncin li."

Yé pran Ti Bonhomme la, yé metté li dan ti chimin ou compair Lapin té bligé passé au ra, au ra do lo, é pi yé parti. Yé connin yé té pa bésoin djetté; Ti Bonhomme Godron té fé so zaffair san moune té bésoin idé li. Mo pa connin si compair Lapin té douté kichoge, li vini ben tar soir la.

Jamin li té rivé minme lhére, mé li té toujou gagnin dolo, é yé té pa capab trapé li. Can li rivé soir la yé té posé Ti Bonhomme Godron, li oua ein kichoge ki noir. Li gardé li lontan, li té jamin oua arien com ça anvant. Li tournin tou drét é li couri couché.

Lendimin soir li vini oua encor; li proché pli proche, li gardé lontan, [71]li soucouyé [72]so la téte. Dan minme moment ein [73]grounouille sotté dan dolo: [74]*Tchoappe.* Compair Lapin crasé a force li té pair: dan dé sot li té rendi coté li. Li resté trois jou sans vini, é Doctair Macaque é Bourriquet té comancé

desespéré, yé té comancé cré ké cété vrai compair Lapin té pa boi dolo di tou. Mé siffit li té privé ça té donnin li encor pli envi boi.

" Oh tiens ! li di, mo fout ben ! ma risqué, mo gagnin ein pé l'agent ici, mé [75]la restan mo fortine caché dan [76]gran zéronce. Si yé trapé moin ma payé la police é yé va laché moin, é pi mo gagnin la protection fille lé roi—tou lé soir, li vini dan mo la chambre—mo connin [77]li lainmin moin com cochon lainmin la boue. Si li pa fé kichoge pou moin, ça té ben drole. E pi mo toujou dressé la police pou li laché ein nomme can nomme la gagnin l'agent, é mo pensé yé va pa fé nexception pou moin, pasqué ye sré perdi l'agent, mo sré donnin yé.

Alorse ça té rassiré li, li parti lé soir, li té fé ein bel clair la line ; moune té promenin tar jou la, pasqué cété la fin printemps. [78]Chévrefeille té bomé l'air, moquair té apé chanté dan pacanier ; yé navé ein ti divent ki té fé feille nabe dansé, ça té péché personne tendé li marché.

Can li parti, tou moune té couché, jis [79]chien ki tapé japé après gros niage ki té apé galpé divan di vent. " Cé mo tour astér, moin compair Lapin, mo gagnin pou boi, mé ein boi complète.

Can li rivé coté Ti Bonhomme Godron, vié Ti Bonhomme té toujou là. Li té fé chand dan la journin é godron la té mou. Compair Lapin gardé li é li di : Hum ! Hum, ya assé lontan to dan mo chimin, mo pa vini pou boi, cé ein kichoge mo jamin fé, mé mo lé baingnin a soir ; sorti dan [80]mo chimin. To vé pa réponde, hein ? Mo di toi mo oulé baingnin, noiraud.

Bonhomme Godron pa réponde, ça té fé compair Lapin en colère ; li fout li ein tape, so la main resté collé.

" Laché moin, ou ben mo va fout toi avé lote la main." Bonhomme Godron pa réponde, li fout li *cam* avé lote lamain, li resté collé aussite.

" Ma fout toi coup pié, si to pa laché moin, fouti coquin !"

Li fout li, mé pié la resté collé aussite é pi lote pié aussite.

Alorse, li di : " Tapé tchombo moin pou yé fé mauvais kichoge avé moin ; vouzote apé sayé volé moin ; mé arréte, ta oua, ça ma fé avé toi. Laché moin ou ben mo va fout toi avé mo latéte é ma crasé to la djole."

Com li di ça, li fout li, é ein milet té pa fouti cognin fort com ça, aforce li té faché. Mé so latéte, mo cher zami té resté collé aussite. Li pri, li ben pri.

Au jou, ein pé avan soleil lévé, Doctair Macaque avé Bourriquet rivé. Can yé oua compair Lapin la, yé ri, yé jouré li. Yé pran ein charrete pou minnin li en prison. Tou di lon chimin, yé raconté tou moune coman yé té metté ein la trape pou trapé pli famé coquin yé navé dans l'inivers ; cété cé famé compair Lapin ki té gaté nom fïe lé roi, [81]li té sali so répitation hors service ké yénavé pas ein prince ki té oulé mamzelle Léonine, aforce compair Lapin té couri paillé partout ké mamzelle Léonine té so Dombo.

Maite Rénard, ki tapé passé, tendé tou manvais parole Doctair Macaque avé Bourriquet en ho compair Lapin ; ça fé, li di: "Oui, cé ben vrai, na pas com ein volair peu trapé ein lote volair."

Can charrette la té apé minnin compair Lapin en prison, tou ça yé ki tapé passé dan chimin voyé la brique avé caillou, on compair Lapin, yé fé ein vrai paillasse avé li.

Can lì té divant lé roi, li di com ça: "Mo oulé connin ça to gagnin pou di astér pou to capab sorti clair ici."

Lapin réponde: "Ça mo capab di ; [82]can di boi tombé cabri monté! Mo connin mo gagnin pou mouri jis ein foi, mo fout ben. Si cé mo l'agent yé oulé, tou ça yé ki vini fé ein bande conte en ho moin, mo garanti vou, yé trompé. Tan mo té lib, jamin Bourriquet ni Doctair Macaque sayé gagnin train avé moin, [83]cochon marron connin où yé frotté. Mo garanti vou cé dé famé scéléra."

"To pa doit parlé com ça divant lé roi, can mo la. Mé lé roi va gagnin pou jigé toi dan ein piti moment."

"[84]Ça mo di, li ben di, mo paré pou tendé mo sentence." Après lé roi avé tou so zami té consilté ensemb, yé trouvé compair Lapin *coupable*, é yé condanné lì à mort! Yé ordonin li sré couri en prison en attendan yé té capab trouvé ein bourreau bonne volonté pou exéquité li.

Lé roi té pensé li té débarrassé ein bougre ki trop malin pou li, é pi cété pou vengé lì dé cé compair Lapin té compromette Mamzelle Léonine, so fïe ; cété ein vrai scandale. [85]Ein fïe ki té mince, com ein di cane é dan cinq mois aprè compair Lapin té sorti clair dan so procès, fie la té tournin gros com ein bari farine ; vou oua ben yé navé kichoge ladan ki té pas ben!

Pendan compair Lapin té en prison, lì tapé zonglé coman li sré trouvé jou pou sorti é chapé pou toujou. Li pensé so zaffair té ben sale é cété pli mauvais position li té jamin trouvé lì. Lì di com ça li minme: "Diab, tou ça [86]cé pa baptême

catin, mo crében mo fouti! Enfin, com mo lasse boucou, si mo [87]dromi, ça va fé moin di bien. Li couché pa terre, é ein piti moment après li té apé ronflé. Li pran révé bel Léonine, fïe lé roi tapé fé li signe pou di li pa bésoin pair, li va rangé tou ça; alorse li réveillé contan.

[88]A la barre jou, jolié la vini ouvri la porte so la prison, é pi li di li: "Yé trouvé ein bourreau bon volonté pou exéquité toi, mé avan, yé gagnin pou coupé to zoreille, cé Bourriquet ki offri so service pou voyé toi dan lote moune. Pran courage, mo vié; ça fé moin la peine pou toi; to tein bon gaçon, mé si to té pa risqué si souvan, to té pa la ou to yé. To connin: 'pran gar vo mié passé pardon,' astér li trop tar. Bon voyage, mo camarade!"

Dan minme moment la, shérif la vini avé so dépité pou ménin li ou yé té doi fé li mouri. Yé rivé au bor ein ti la riviére; l'écore té àpic é yé té gagnin gran nabe, zerbe é pi zéronce partou. Yé choisi ein ti place clair.

Can yé rivé, navé plein mouve: Madame, Michié, plein nenfant. Tou té vini pou oua coman yé sré tchué compair Lapin. Roi té la avé so famille. Mamzelle Léonine, fie lé roi, té la aussite. [89]Oh! mé li té bel, avé so chivé tou bouclé ki té clairé com l'or dan soleil! Li té gagnin ein robe la mousseline blanc com la neige, avé ein cintire riban blé, é pi ein couronne dé rose en ho so la téte. Zié tou moune té braqué en ho li. A force li té bel. yé blié compair [92]Lapin net, [91]ki té apé tremblé com ein feille liard. [90]Oui, oua, li té chagrin fini quitté in si gran fortine é ein si joli fame com fie lé roi.

Ça ki té fé pli la peine, cé can li pran pensé pét-éte Doctair Macaque ou ben Bourriquet té maïé avé Mamzelle Léonine sito li sré mouri, pasque tou lé dé té vanté yé ké compair Lapin té dan yé chimin; sans li, yé té di pét-ete té na lontan zaffair té fé.

Alorse lé roi di: "Anon fini avé tou ça; vancé Bourriquet coté compair Lapin lire li so sentence."

Lé roi té [93]donnin lï so choix pou choisi so la mort com li té oulé: néyé dan rivière la ou ben bourlé vivan, ou ben penne dan nabe, ou ben coupé so cou avé ein sabe.

"Oui, oui, di compair Lapin, [94]tou ça ensemb, ou ben l'aine apé l'ote; si ça fé vouzote tan plaisir mo mouri, mo ben, ben contan. Sélement, mo té pair vouzote té jetté moin dan gran zéronce; ça té déchiré mo la peau, mo té soufri trop lontan, é pi serpen avé dgièpe té piqué moin. Oh! non, non, pa ça

ditou! Di lé roi fé tou, tou, cepté jetté moin dangran zéronce, pou l'amou Bon Djié dan ciel ki gagnin pou jigé vouzote com vouzote jigé moin.

"Han, Han, to pair zéronce, Coquin, cé souffri nou oulé oua toi, souffri, to tendé."

Yé fé si bande di train: "[95]Ça ça yé, di lé roi ki té proché au ra avé Mamzelle Léonine, so fie, ki té vini pou oua si compair Lapin té mouri com ein brave, di moins, cé ça tou moune té cré, mé cété pou donnin li courage é rassiré li. Can li té dan prison Mamzelle Léonine té fé di li, can minme la corde té dan so cou, li sré rivé en tan pou oté li é sauvé li, pasqué li té linmin compair Lapin plis ké tou kichoge dan moune.

Yé raconté lé roi avé Mamzelle Léonine ça compair Lapin té di é com li té pair yé jetté li dan zéronce, li té pair tro souffri. [96]Mamzelle Léonine vancé, li di: "Popa, mo gagnin ein grace pou mandé vou, mo connin vou haï compair Lapin, é moin aussite, pasqué li gaté mo nom: eh ben! mo lé fé vouzote tou oua tou ça yé di té menti. Mo lé oua li souffri pou tou so conte, é mo mandé vou ké yé jetté li dan zéronce é quitté li pourri la, cé ein assé bon place pou ein canaille com ça."

Alorse, tou moune batte yé la main, aforce yé té contan. "Fout li, fout li, cé la minme fo yé fout li," di lé roi, "fo li souffri, anon, vite, hourrah vouzote."

Astér yé pran compair Lapin a cate, yé balancé li ein foi: pove djabe la té apé crié: "Non, non, pa dan zéronce, dan di fé, coupé mo cou, pas dan zéronce."

Yé di: "dé foi."—"Jésus, Marie, Joseph, pa dan zéronce!"

Troi foi, Vap! yé voyé li dan ein gran talle zéronce.

Com compair Lapin tombé dan so payis, li assite, li gratté so nin, soucouyé so zoreille, é pi li di: "Merci, tou moune, mo té pa cré vouzote té si béte, mé [97]cé la minme mo moman té fé moin, mo ché moin ici, adieu, tou vouzote, mo connin ou mapé couri."

Mamzlle Léonine aussite té contan, li té connin ou li sré contré compair Lapin.

Ca prouvé vouzote ein kichoge, ké compair Lapin té ein niprocrite é li plaidé faux pou gagnin vrai, Ça prouvé vouzote aussi ké can ein fame lainmin ein nomme, la fé tou ça nomme la oulé, é fé tou ça li capab pou sauvé nomme la, é nimporte où nomme a couri fame a couri joinde li—Cé pou ça yé di ké [98]nimporte kichoge ein fame oulé, Bon Djié aussite.

[99]Com moin mo té la can tou ça rivé, yé voyé moin ici pou raconté vouzote ça.

[100]Mo fini.

COMMENTARY.

PITI BONHOMME GODRON.

This tale was written in 1884 by MR. ZÉNON DE MORUELLE, of Waterloo, La., and communicated to me by my friend, DR. ALFRED MERCIER. It is a genuine negro story, and illustrates admirably the peculiarities of speech and the quaint and sometimes witty ideas of our Louisiana negroes. With the author's permission, I now reproduce it from the manuscript, slightly modifiying some expressions which appeared to me a little too realistic, and changing the orthography to make it accord with my own ideas of the phonetics of the Creole patois, cf. TRANSACTIONS of the MOD. LANG. ASSO., 1884–5., page 103.

Page 102, Note 1:—*Piti Bonhomme Godron.*—In French, this expression might be translated: "la Petite Sentinelle de Goudron," as the little black fellow placed by the well is really a sentinel, being left alone to guard the precious water.

This tale is exceedingly popular among our negroes, and is related with many variants. In one of them Compair Lapin is caught while stealing vegetables, and in *Mélusine* for 1877 is another short variant taken from a Louisiana newspaper. In neither story, however, is the proverbial cunning of *Brer Rabbit* as well exemplified as in MR. DE MORUELLE'S, tale. Here also, we see a real intrigue, naïve and rude, but interesting, and such as an uncultured narrator, with a vivid imagination, may have invented.

Piti.—Note here how the mute *e* is rarely kept in Creole: it is either changed into *i*, as from *petit* to *piti*; or more generally it takes the sound of *e fermé* as *ké* for *que*, *lé* for *le*, thus losing one of the chief characteristics of the French language, the mute *e*, and rendering our Louisiana patois more akin to the other Romance languages, in this respect, than to French. This pronunciation of the *e* as *é* reminds us of the Gascon dialect.

The *e* mute of the French, in words ending in *-ne* sometimes becomes nasal in Creole; as *donnin*, *boucanin*, from *donne*, *boucane*. The nouns, however, ending in *-ne* keep the French sound; as *plaine*, *savane*, *laine*. The negroes always dropping as many syllables as possible, the word *piti* is generally pronounced *ti*.

P. 102, N. 2 :—*Bonnefoi, Bonnefoi ; Lapin, Lapin !* The negro narrator begins his story with the words : " bonne foi, bonne foi !" good faith, good faith ! which signify that what is going to be said is strictly true, and no one must doubt it. The auditors, in their turn, reply : Lapin, Lapin ! implying that they are not dupes, and are like the rabbit, which is the emblem of cunning, while *compair Bouki*, (the goat), is the incarnation of stupidity and credulity.

Often also, the narrator says ; " Tim, tim," and all reply " bois sec, baton cassé dan macaque."

— N. 3 :—*Mo va or mo alé*, the future in patois, contracted into ma and malé, viz :

Mo va raconté			Ma raconté
to "			ta "
li "	} contracted into	{	la "
nou "			*na raconté*
vou "			va "
yé "			ya "

In his article on " the Creole Slave Dances " in the *Century* for 1886, MR. CABLE quotes GOTTSCHALK's celebrated " Quand patate la cuite na va mangé li !" and says : " still the dance rages on, all to that one nonsense line meaning only, ' When that 'tater's cooked don't you eat it up !' " This is an entire misconstruction of the word *na* in the patois. It does not mean ' not ' but is the future. The line is, therefore, far from being nonsensical.

— N. 4 :—*Vouzote—Vous autres*, pronounced as one word, with the *r* omitted. The process of agglutination is exceedingly common in the patois of the negroes ; *lari, dézef, déra, dolo.*

— N. 5 :—*ein kichoge*—peculiar expression for *une (quelque) chose.*

— N. 6 :—*ben drolle.* — Adverbs of manner not formed by suffix *-ment*, but by *ben* or *trè* ; *trè* is very rare.

— N. 7 :—*Ki té rivé yen a lontan—qui était arrivé il y a longtemps.* The past tenses of the Indicative are always formed by *té* from *été* ; except the imperfect which takes *té apé, été après*, to indicate progressive action. For the sake of concision, the *té* of the Preterit, etc., is often omitted, viz : mo té rivé, contracted into mo rivé ; mo té apé rivé, contracted into mo tapè rivé etc., *yen a.* The verb avoir is rare in the patois ; *gagnin* from *gagner* being used instead of *avoir*, verb transitive ; avoir, auxiliary, disappears.

— N. 8 :—*moune*—monde.— The word *moune* always used for *personne*, substantive : gran moune, piti moune. Personne, pronoun, remains : personne pa vini.

— N. 9 :—*Com ça.*—While relating a story, the negro continually repeats this expression, stopping a moment, as if to recollect what he had to say : li di com ça, li fé com ça.

P. 102, N. 10 :—*tchué.*—The French *t* becomes *tch*: *tchué* (*tué*), *tchui*, (*cui*), *tchombo* (*tenu*); or *k*: *to kenne* (le tien). *Yé sré manzé*—*sré* and *sra* used for conditional and future anterior. *Yé.* Observe the use of *yé* as personal pronoun, subject, and direct and indirect object; indefinite pronoun; definite article.

— N. 11 :—*Manzé*—the *g* often softened into *z*.

— N. 12 :—*la sícheresse pou pini yé.*—It is very curious to contrast the theogony of the negroes with ours. As the drouth was often so severe in Africa, the natives thought that the end of the world would come in that way, by the want of water. They do not seem to have any tradition of the Deluge.

— N. 13 :—*Lair té boucanin.*—The word *boucane* for *fumée* used in Louisiana to designate principally the smoke from the chimneys of the sugar-houses: *la sucrerie boucane* means that the grinding season (*la roulaison*) has begun.

The description of the drouth is quite pretty: *kéke nétoile té tombé en ho la terre.* A few stars fell on the earth—*nétoile*, the *n* belongs to the word, dé nétoile, troi nétoile (deux étoiles, trois étoiles) en ho la terre.—A funny expression is, *tombé en haut la terre;* we might have expected *tombé en bas.*

— N. 14 :—*bo matin*—De bonne heure-early.

— N. 15 :—*navigué*—for running about, a word used also in French by the common people, and here most picturesque, to navigate during a dreadful drouth, when the water had turned into vapor.

— N. 16 :—*Michié Macaque, li té batar sorcier, batar voudou.* Dr. Monkey is the Tartuffe of the story, and we are as well pleased to see his hypocrisy punished, as when Molière's false bigot is arrested by order of the king. The word *batar* here does not mean bastard, but half wizard, half voudou. The words sorcier and voudou are not synonymous. The *sorcier* or *zombi* is invested with supernatural powers, that is to say, he can predict the future, but he is not, like the *voudou*, a kind of high priest of an occult and wicked religion.

P. 103, N. 17 :—*grand parlair, ti faisair.*—A French proverb adopted by the negroes. We shall see later on that they have many proverbs, which might well be adopted by the French.

— N. 18 :—*so prière à li*—His prayer. An example of the dative said to be imported from San Domingo, and I believe, quite rare in Louisiana. Here is a stanza of a celebrated San Domingo song, in which we see three examples of the dative:

Lisett to quitté la plaine,
Mo perdi bonheur *à moué*;
Ziés à moué semblé fontaine,
Dépi mo pas miré toué.
Jour-là quand mo coupé canne,
Mo songé zamour *à moué*;
La nuit quand mo dans cabane,
Dans droumi mo tchombo toué.

P. 103, N. 19:—*Michié Rénard*—The part which Mr. Fox plays in this story is quite interesting. He shares with Brer Rabbit the honor of being the great trickster, and seems here to have recovered the cunning and rascality of the Renart of the thirteenth century. In our Louisiana tales, compair Lapin, as in Uncle Remus, is the great deceiver, while compair Bouki is always imposed upon, as was poor Isengrin, the wolf. Sometimes, we see compair Torti, the tortoise, take the place of compair Lapin as the smart fellow, cf. DR. MERCIER'S tale, Athénée Louisianais, Vol. I.

The Mr. Fox of this story is something of a *libre penseur*, and had he lived in the Middle Ages, would not have had the honor of being represented in stone among the ornaments of the great cathedrals. He deserves to live in the nineteenth century, he is such a shrewd and practical lawyer.

— N. 20:—*Tapé vini fé to vantor ici.*—You are coming to play your braggart here—The negroes are, very keen in perceiving the ridicules of men and satirize very sharply the braggadocio and the *rodomont.* They call the latter: *ti coq jinga*, a young rooster always crowing and ready to fight, but which flees at the first blow.

— N. 21:—*cocodri*—the crocodile, a favorite of the negroes, who eat his tail with great relish. Sometimes, a negro will lie on his back in the sun for hours, and when asked what he is doing there, he will say: Mapé chauffé dans soleil com cocodri.

— N. 22:—*I fo mo di vouzote.*—The paragraph beginning with these words is curious, as showing the great difference between men and beasts. When all men came together to build the tower of Babel, they could accomplish nothing, owing to the confusion of tongues. Here, all animals understood each other and succeeded in their undertaking. Hence, Boileau was right, when he said:

> De tous les animaux qui s'él. vent dans l'air,
> Qui marchent sur la terre, ou nagent dans la mer,
> De Paris au Pérou, du Japon jusqú à Rome
> Le plus sot animal, à mon avis, c'est l'homme.

P. 104, N. 23:—*Lion ki té lé roi.*—Lion the king is quite *un piètre sire* and may be compared to many a king in the *chansons de geste* of Charlemagne's cycle, when the great barons began to despise the feeble successors of the great emperor, and the trouvères gave a finer part in their works to the lords than to the king.

— N. 24:—*ein gros popa* tambour.—An amusing and very common superlative among tne negroes, and used with any word: *ein gros popa nabe, ein gros popa récolte.* Observe the *a* changed into *o* in *popa* and *moman.*

— N. 25:—*cè ein vaillant ti bougre.*—A fine little fellow. The word *bougre* although not elegant is energetic, and is generally used by the negroes instead of the milder word *nomme.*

P. 104, N. 26.—*ta vini drét*—you will come right off. A good example of the laconism of the patois; three short words used, and the meaning is complete.

— N. 27:—*Bourriquet*—the donkey, takes the place here of Compair Bouki for stupidity. He and Dr. Monkey are a fine pair. His joy on being considered an important personage is comical, and his way of saluting the company is amusing, and the comparison about tearing *la cotonnade*, (home-made nankeen) has a strong *couleur locale*.

— N. 28·—*Mo fout pa mal toi avé lé roi*—The word *fout*, although far from elegant, is so often used by the negroes that I see no harm in leaving it here. It is as if we wanted to omit *damn* from the vocabulary of the English speaking negro.

— N. 29:—*Lapin pa jamin fé piti sans zoreille.*—A proverb, corresponding to *tel père, tel fils.*—Compair Lapin in this reply to Bourriquet speaks like a hero, he is not afraid, he is not one of La Foutaine's rabbits, he will make king Lion and all his court trot under his whip.

P. 105, N. 30:—*pɔu sire*—It is quite strange how the negro patois, formed from the French, has abandoned the sound of the French *u*. This peculiar sound was probably too difficult to them, as it is to many of our pupils, and they changed our *u* to *i* or to *ou*; *sûr* became *sire*, *la nuit* became *la nouite*.

— N. 31:—*li pa gagnin maite, jis Bon Djié.* To understand the boldness of Compair Lapin in daring to say that he has no other master than God, we must remember that the story is supposed to be related during the time of slavery; hence the horror of Bourriquet and the anger of the King.

— N. 32:—*Bon Djié.*—Like the little children, the negroes always say *Bon Djié*, the *Good God*, using the adjective where we would merely say: *Dieu*.

— N. 33:—*ma montré vouzote coman cabri porté la tchié.*—A proverb—I shall show you who I am—"Je vous ferai voir de quel bois je me chauffe." The proverb in the patois is quite characteristic: the goat carrying his tail high in the air indicates a proud and independent nature. Such a dreadful threat was not out of place in order to prevent the tiger and the bear from eating Compair Lapin. King Lion never ate another animal, *he* was too kind a sovereign, but he knew the voracious habits of his great lords and wanted to punish his subjects himself; remember Louis XI at Plessis-lez-Tours.

— N. 34:—*yé vini bitté en ho Compair Lapin.*—They stumbled upon Compair Lapin who was eating a root. The picture is here a real *pastorale*: Tiger and bear roaming over hills and valleys and suddenly falling upon their victim, who is innocently engaged at his meal, and drinking from the root of a cockle bur, which proved that he did not need the well of the King. We take an interest in him here as being persecuted.

P. 105, N. 35 :—*Zerbe coquin*—a most unpleasant weed which grows but too luxuriantly in Louisiana and stops not only thieves, but honest men also, as I have often found out, to my great discomfort.

— N. 36 :—*ein ti chanson li té fé en ho lé roi.*—Compair Lapin's sarcastic nature shows itself in the little song which he sings here about the king. Lion is nothing but a George Dandin, a fool who is making other fools work for him, but the Rabbit, *he* does not care any more for the king than a dog cares for Sunday, and that surely is the climax to his contempt.—*Mo fout ben lé roi com chien fout ben dimanche*, a negro proverb which is quite expressive.

P. 106, N. 37 :—*Ravê pas gagnin raison divan poule.* La raison du plus fort est toujours la meilleure. A proverb which I have heard hundreds of times, and which it would be very appropriate to place at the end of La Fontaine's fable "le Loup et l'Agneau;" it illustrates admirably the helplessness of the weak in presence of the strong.

— N. 38 :—*vou gagnin la bouche doux.* Your mouth is sweet. It is not by his eloquence, by his golden words that *Compair Lapin* will win his case, he is not a St Jean Bouche-d'or, but his hypocritical words will catch his hearers, as honey catches flies.

— N. 39 :—*Béf dan poto pas pair couto*—I am resigned to my fate. This proverb is very true. While tied to be killed, the ox seems the emblem of resignation, and only shows his agony by his great rolling eyes. In his reply to Dr. Monkey's taunts, Brer Rabbit proves himself to be another Sancho Panza. He always has a proverb applicable to his situation. Here are three more of them :

— N. 40 :—*Mo pencore rendi au boute quarante narpent.*" "Je ne suis pas encore à bout de force." This expression comes from the fact that it is impossible to attempt to run a race of forty arpents without being worn out long before reaching the goal. Lapin means by that that he has not given up all hope, in spite of his feigned resignation.

— N. 41 :—*pét éte to minme avan lontan ta batte les taons*—A very strange proverb which may be translated : Perhaps, before long, you yourself will be in misery, that is to say, will have nothing to do but to chase away bugs and insects. The French expression *être le dindon de la farce* is curiously rendered by the negro : *la farce a resté pou toi.*

— N. 42 :— *Chaque chien gagnin so jou.* Every dog has his day. Dr. Monkey need not fear, he will be caught one day. Our friend Rabbit is surely a great philosopher and could have governed an island as well as Don Quijote's celebrated esquireu,

— N. 43 :—*ein gros diboi*— A large tree. Observe how very *débonnaire* King Lion is; his throne is not of gold, but an uprooted tree is a good seat for him. We might imagine seeing St.

Louis under his oak at Vincennes, were it not for the bribe which Lion receives most unblushingly from compair Lapin.

P. 106, N. 44:—*Ala gaillard la.*—There is the fellow, *ala* from *voilà*.

— N. 45:—*Cofer*—an example of agglutination from *pourquoi faire*.

— N. 46:—*fé li bande complimen avé kèke piti cado.*—Compliment him as highly as you can, and add a few presents. The expression *bande compliment* has struck me as being well chosen: an armed band of compliments taking the king by storm.

— N. 47:—*té gagnin doutance*—I have heard this word *doutance* for doute, not only among the negroes, but also among the Acadians. Also, the word *paré* for *prêt*.

P. 107, N. 48:—*cé la plime ki fé zozo*—A proverb. One goes everywhere with fine clothes. The contrary of the English saying: "all is not gold that glitters" and of the French proverb: "l'habit ne fait pas le moine." I fear that in our days "cé la plime ki fé zozo" is too often correct. I like that word *zozo* very much, it is childlike and simple, like the former slaves.

— N. 49:—*to trop connin batte to la djole en ho moin.*—You know too well how to beat your jaw about me. Observe the term *en ho*, universally used for *sur*, and often contracted into the simple word *on: "li tombé on moin,"* etc. The whole discourse of the King is full of idioms. The reference to the

— N. 50:—hound (chien taïaut), and especially the comparison "*ma crasé toi com ein plaquemine ki ben mir*," I shall mash you like a very ripe persimmon, have a real country air and prove that our narrator was no city man.

— N. 51:—*cété ein gros divent ki pa ménin la pli ni tonnair.*—Another genuine negro comparison. King Lion was nothing but a bag of wind, but while speaking to him, Compair Lapin raises him to the skies. It is always the story of Célimène and Arsinoé in "le Misanthrope," Act III, scenes 3 and 4.

— N. 52:—*vou ki brave passé nouzote.*—The word passé for *more* is often used in the patois: In the proverb "prend gar vo mié passé pardon," and in the song "Tafia donx passé siro," whiskey is sweeter than syrup.

— N. 53:—*ma gagé quarante donze lote zanimo.*—I shall engage *forty twelve* other animals. A strange way of counting of the negroes, but very common. The English speaking pupils find our French *sixty ten* just as strange. The *quatre-vingts* and *quinze-vingts*, borrowed from the Gauls, may also be compared to the *quarante douze* of the negroes.

— N. 54:—*si to té donnin li ein la manne mai.*—What could Bourriquet have done with a gold chain? Corn or hay was much better for him:

> "Mais le moindre grain de mil
> Serait bien mieux mon affaire."

— N. 55:—*Bèf ki divan toujou boi dolo clair.*—"Le premier arrivé

est le mieux servi:" indeed, the ox which arrives the first at the brook will drink clear water, whilst the others will find it muddy. These negro proverbs deserve really to be kept and explained, they are certainly very expressive.

P. 108, N. 56:—*mo lé* from mo oulé—I wish—*je veux*.

— N. 57:—*la tendé pareil com ça mo sorti di li*—He will hear the same thing which I have just told him. *la tendé*; future of tendé (entendre)—*pareil com ça* a peculiar expression, borrowed from bad French, just as *mo sorti* for *je viens de*.

— 58:—*Dan Rice*—Never was a man more popular with the negroes and the children than DAN RICE, and allusions to his circus are frequent in Louisiana, where BARNUM is hardly known.

— 59:—*li papé récommencé ein pareil job*—papé contracted from pa apé (pas après recommencer) *job*, an English word used by every one in Louisiana and adopted as French: il a un bon *job*; c'est un *jobber*.

— N. 60:—*pasqué*—parce que—because.

— N. 61:—*vini menti en ho vous*.—A favorite negro expression; observe the various uses of *en ho*.

Kapé gouvernin- kapé from *qui est après*; another example of the laconism of the patois.

— N. 62:—*Ouchon*—A word created to represent the noise made by Dr. Monkey and Bourriquet when they ran off; an onomatopoeia.

— N. 63:—*yé fout yé can raide*.—They vanished, they disappeared. The energy of the expression cannot be rendered in English nor in French. I suppose that *can* means here *le camp*, a local word for *quarters*, and that *fout can* signifies to run away from the quarters, probably an allusion to the *nègres marrons*.

— N. 64:—*maite d'équipage*.—The word *équipage* does not not refer here to the crew of a ship, but to the place in the sugar-house where are the kettles, the names of which are: *la grande*, *la propre*, *le flambeau*, *le sirop*, and *la batterie*, where the syrup becomes *la cuite*, which, when cool turns to sugar. *Maître d'équipage* is, therefore, the man who superintends the work done at *l'équipage*.

P. 109, N. 65:—*Cé pá la peine nou couri cherché tou vié papier layé*—It is useless to look for all these old papers, let by gones be bygones. A good proverb in the mouth of the hypocritical Dr. Monkey, who with his foolish friend Bourriquet, was trying already to catch Compair Lapin at fault.

— N. 66:—*palé cré*—pas alé cré, the future. You will not believe. Here, we are told that rabbits never drink; but it is still the story of the forbidden fruit, Compair Lapin will drink because it is forbidden to him; there must have been also an Adam among his ancestors.

— N. 67:—*la viande salé ki té ben pimenté*.—Well peppered salt meat. The negroes in Louisiana are very fond of pepper, and salt meat being given them as rations, the above comparison is

very natural. I have often heard negro mothers say to their children: *Toi, cé piment, to fronté com di pice.* You are as bad as red pepper, you are as insolent as fleas.

P. 109, N. 68:—*protection fie lé roi.*—A true genitive, as in Old French.

P. 110, N. 69:—*Tou ça yé ki té vié té apé vini jéne encor. ça yé*—demonstrative pronoun, the forms of which are: *cila, cila la, cila yé, cila layé, ça* and *ça yé.* All who drank from the well became young again; we see by this how the negroes adapt history and legend to their tales. Here is the famous well that PONCE DE LEON searched in vain, and which was to make him once more a young and elegant knight. Observe, however, what has been added by the narrator of our story: vegetables cut the day before would grow again if sprinkled with the marvellous water. This imagination of the people is what renders popular tales interesting, it is to see what changes are made in different countries in tales, which are probably everywhere the same in the main plot.

— N. 70.—*so piti calebasse.*—The *calebasse*, the *gourd*, when filled with dry peas was called *chichicois*, and was one of the many strange musical instruments of the negroes.

— N. 71:—*li soucouyé so la téte.*—*Soucouyé* represents more forcibly than *secouer* what Compair Lapin did on seeing the black fellow by the well, we almost think that we hear the noise of Rabbit's big ears flapping against his head, in his surprise and embarrassment.

— N. 72:—*so la téte.*—It is strange that the Creole patois has kept the article with the possessive adjective, when it is not done in modern French and rarely in Old French.

— N. 73:—*grounouille.*—A frog; often pronunced by metathesis gournouille. The bull-frog is called *ouararon* on account of its peculiar cry. When it is about to rain the negroes sing: "Crapo dansé, grounouille chanté, moman Miranda dan bayou."

— N. 74:—*Tchoappe*—a word like Onchon used as an onomatopoeia.

P. 111, N. 75:—*la restan.*—It is curious to observe how the gender of a French word changes in its passage into the patois.

— N. 76:—*gran zéronce.*—A word to be seen frequently in our tales, and referring principally to the blackberry bushes with which our Louisiana forests are so extensively covered. The *zéronce* are not to be invaded with impunity, as many a hunter has found out, on coming out of them with his clothes torn and his hands bleeding. We must remember, however, that they are the home of our friend Rabbit, who seems invulnerable to their thorns.

— N. 77:—*li lainmin moin com cochon láinmin la boue.*—He loves me as the hog loves mud, a comparison not elegant, but very correct and exceedingly popular.

— N. 78:—*Chévrefeille té bomé láir.*—The description of this spring

evening is quite poetical, but the *couleur locale* is well kept, especially in this passage:

P. 111, N. 79.:—*chien ki tapé japé apré gro niage ki té apé galpé divan divent.*—The dogs which were barking at the large clouds which were running ahead of the wind.

— N. 80:—*mo lé baingnin asoir.*—I want to take a bath this evening. The address of Compair Lapin to Ti Bonhomme Godron is amusing. He pretends at first that he does not want to drink the water, but only comes to bathe in the well, then he gets angry, loses his usual cunning and gets caught.

P. 112, N. 81:—*li té sali so répitation hors service.*—A good expression, her reputation was soiled out of service, as Compair Lapin had spread everywhere *paillé* (*éparpillé*) that he was Miss Léonine's lover.

— N. 82:—*can di boi tombé, cabri mouté*—Proverb—Quand on est ruiné, chacun vous tourne le dos. When the tree is down, be it the tallest oak tree, the goat can despise it and climb on it; it is always the famous *coup de pied de l'âne* to the dying lion.

— N. 83:—*Cochon marron connin où yé frotté.*—Another form of this proverb is: cochon marron pa frotté apé gorofié, The word gorofié, says MR. DE MORUELLE, comes by corruption from *gare-aux-pieds.* It is a tree with long and hard thorns, which the wild hog takes good care not to touch. The proverb might be translated thus: "le lâche ne s'attaque jamais au brave," the coward never attacks the brave man. Dr. Monkey and Bourriquet would never have dared to insult our brave *Compair Lapin*, when he was in liberty.

— N. 84:—*Ça mo di, li ben di*—What I have said is well said. A sentence of great concision and force. Lapin is quite sure that he is right: *Magister dixit.*

— N. 85:—*ein fie ki té mince com ein dicanne é ki tournin gros com ein bari farine.*—A most singular and amusing comparison, a little coarse, but characteristic and expressive.

— N. 86:—*cé pa baptême catin.*—A proverb. That is very serious, it is not the baptism of a doll—catin for *poupée* is very common.

P. 113, N. 87:—*dromi*—for dormi.—There is a pretty negro *dicton* beginning with this word: *dromi trompé moin*, sleep has deceived me, I awoke too late.

— N. 88:—*A la barre jou*—At dawn, that is to say, when the first streak of day is seen.

— N. 89:—*Oh! mé li té bel.*—The description of Miss Léonine's *toilette* is admirable, it shows the *good* taste of the negroes; a dress of white muslin, with a blue ribbon, and a wreath of roses on her head, in the hottest sun, at noon, and yet all eyes were riveted on her, *braqué enho li.*

— N. 90:—*Oui, oua!*—an exclamation. Yes, indeed!

—N. 91:—*ki té apé tremblé com ein feille liard.*—Poor Compair

P. 113, N. 92:—*Lapin*, his bravery has abandoned him. How is he to get out of this bad scrape?

— N. 93:—*donnin li so choix pou choisi so la mort.*—Gave him his choice to choose his death. A funny pleonasm, which reminds us of our French *monter en haut* and *descendre en bas.*

— N. 94:—*tou ça ensemb.*—All these at the same time. Compair Lapin chooses to be killed in three different ways at the same time, rather than be thrown in the thorns (*grand zéronce*).

P. 114, N. 95:—*Ça ça yé.*—A very concise expression. "What is the matter?

— N. 96:—*Mamzelle Léonine vancé.*—Miss Léonine plays here an interesting part; she pretends to hate Compair Lapin, and begs that he be thrown in the thorns. It is, of course, to save him.

— N. 97:—*cé là minme mo moman té fé moin*—A common *dictou* in the Creole patois. "I am at home here, that is my country." In French, we sometimes say: "Je suis sur mon fumier." Compair Lapin was indeed at home and saved.

— N. 98:—*Nimporte kichoge ein fame oulé*, Bon Djié aussite. An interesting translation of the famous saying: "ce que femme veut, Dieu le veut."

P. 115, N. 99:—*Com mo té la can tou ça rivé.*—Of course, the narrator was always an eye witness of all he relates; is not his motto, *Bonne foi, Bonne foi?*

— N. 100:—*Mo fini.*—The end—"Finis coronat opus."

II.—*Compair Bouki é Compair Lapin.*—No. 1.

Ein jou [1]compair Bouki rencontré compair Lapin. Coman, li di, compair Lapin, cé vou ki là? vou pa connin jordi cé jou ké tou moune apé vende yé moman pou mangé.

"Ah! oui, di compair Lapin, moin aussite ma couri cherché mo moman é [2]ma vende li pou ein chaudièr di gri é ein chaudière gombo."

Astér yé tou lé dé parti. Compair Bouki couri marré so moman avé ein lacorde, é pendan tan la [3]compair Lapin marré so kenne avé ein fil zaraigné et avan li monté dan charrette li di com ça: "asteur, moman, sitôt va rivé côte zéronce, va sotté, é va chapé la mison."

Compair Bouki veude so moman é rétournin daus so charrette avé so chaudière di gri et so chaudière gombo. Pendan lapé revini, li oua ein lapin couché dans chimin, é ein pé pli loin ein ote lapin; li couri encor ein pé, et li oua ein ote lapin.

Quand li rivé côté troisième lapin, li di: "Cé pa possib, lapin layé apé mouri faim aulié vende yé moman, laissé moi descende trapé yé.

Li tépa capab trapé arien, pasqué cété compair Lapin ki té fé semblan mouri pou fé compair Bouki laissé so charrette, tan la, compair Lapin galopé côté charrette compair Bouki, volé so dé chaudière, [4]coupé la tché so choal, planté li dan la terre, mainin so charrette pli loin é couri caché.

Compair Bouki révini cherché so charrette, mé li oua jis la tché so choal planté dans la terre.

Li commencé fouillé la terre com li té cré so choal é so charrette té tombé dans ein trou é li pélé moune pou idé li. Tig sorti dans bois é idé compair Bouki fouillé.

Compair Bouki trouvé Tig si gras ké li mordé li on so dos é li chapé. Tig mandé compair Lapin ki ça li capab fé pou vengé li même en haut compair Bouki. Compair Lapin dit: fo donnin grand bal, viní a soi chezmoin."

Tig é compair Lapin pren bon misicien é yé invité plein moune. Alors compair Lapin mouté on so la garli é li commencé chanté:

[5]Vini dan gran bal
Ça qui perdi yé fame
Bel négresse Sénégal.

Compair Bouki ki tendé ça galopé côté compair Lapin et li crié: cé mo kenne fame, pas besoin invité plice moune.

Mé compair Lapin fé comme si li pa tendé é li batte tambour é chanté:

[6]Simion, carillon painpain,
do. do. do.

Compair Bouki entré dan cabane compair Lapin é li pren Tig pou ein fame, pasqué li té caché so labarbe é té billé com ein mamzelle. Quand bal fini compair Bouki resté sél avé Tig ki donnin li ein bon volé é chapé avé compair Lapin. Astair cé pa tout. Tig é compair Lapin té pa connin côté compair Bouki té passé. Quand compair Lapin vini côté so cabane, li crié; bon soi, mo cabane, bon soi, é li di: cé drole mo cabane ki toujour réponne, pa di arien jordi.

Compair Bouki ki té pa malin ditou, réponne: bonsoi, mo maître bonsoi: Ah! nous tchombo li, di compair Lapin, couri cherché di fé, nouzote va boucanin compair Bouki dan cabane la.

Yé brilé povre compair Bouki, é compair Lapin té si content ké li sotté com cabri et chanté

[7]Aïe, aie, aïe, compair Lapin
Cè ein piti béte ki connin sotté.

(1)III.—*Compair Bouki é Compair Lapin.*—No. 2.

Ein jou, compair Bouki couri oua compair Lapin. Quand li entré dan cabane là, li oua ein gros chaudière qui té apé tchui dévan di fé é ça té senti si bon compair Bouki té pa capab resté tranquille.

Quand mangé la té tchui, compair Bouki té gagnin aussi so par; li trouvé ça te bon ké li commencé embêté compair Lapin pou connin où li pren la vianne ki si bon.

" Tan pri, compair Lapin, di moin où vou pren la vianne là."

" Non, compair Bouki, vous tro gourman."

" Campair Lapin, mo pove piti apé mouri faim, di moin où vou trouvé la vianne là," Non, compair Bouki, vou tro coquin.

Enfin, li embêté compair Lapin si tan, si tan: ké compair Lapin di " Couté, compair Bouki, mo va di vou mais fo pa vou di personne é i fo vou fé com mo dí vous. Vou connin béf lé roi ki dans la plaine é ki si gras, eh ben! vou va pren ein sac et ein coutau, vou va guetté quaud li ouvri so la bouche pou mangé, [2]vou va soté dans so la gorge, é quand vou rendi dans so vente, vou va commencé coupé la vianne é metté dan vou sac, astér fé ben attention, pa coupé côté so tcher, pasqué vous va tchué li; quand li va ouvri so labouche pou mangé encor vou va soté déhor é galopé ché vou, fo pas vou laissé personne oua vou.

Lendimin matin compair Bouki pren so sac é so couteau, li galopé dan la plaine é quand Bef lé roi ouvri so la bouche pou mangé, li soté dan so vente et la li commencé coupé la vianne et metté dans so sac, coupé la vianne, metté dans so sac, ; pli li té apé coupé, pli li té apé vancé côté tchér béf le roi, li oua la vianne la té si bel, si gras, li dî, " ki ça fé si mo coupé ein piti morceau, ça va pas tchué li; li pren so conteau, li coupé ein morceau, tien, béf lé roi tombé mouri et voila compair Bouki ki pli capab sorti dans so vente.

Tou moune vini oua ki ça ki té rivé, coman béf lé roi ki té si vaillan, té mouri comme ça.

Yé di, faut nous ouvri so vente pou oua ki ça li té gagnin.

Quand yé fé ça, ki ça yé oua?

Compair Bouki! Ah! compair Bouki, cé vou ki tchué bèf lé roi, vou té oulé volé la vianne, attend, nouva rangé vou.

Yé prend compair Bouki, yé ouvri so vente, yé oté so létripe et [3]yé bourré li avé di sable, et yé mette ein bouchon pou fermin trou là.

Quand compair Bouki tournin ché li, li té benhonte; so piti galopé vini oua bon la vianne li té porté, "Popa, donnin nou la vianne"—Ya pas, mo piti—"Oui, popa, kichoge senti bon en haut vous."

Et piti apé vancé, vancé, compair Bouki apé tchoulé, tchoulé.

Piti commencé senti bouchon la, yé trouvé li senti bon pasqué ʻyavé di miel en haut la; piti commencé sicé bouchon, sicé bouchou, tien! voila bouchon ki parti, tou di sable sorti é compair Bouki ki mouri dret là, li té plate par terre.

(1)IV.—*Compair Bouki é Compair Lapin.*—No. 3.

Ein jou, piti compair Bouki rencontré piti compair Lapin ki té gagnin bel robe dimanche é soulier néf.

Can yé rétournin ché yé; yé mandé yé popa cofer li pa donnin yé bel zabi comme kenne piti compair Lapin.

Compair Bouki couri oua compair Lapin é li mandé li, ou li pran tou bel kichoge li donnin so piti.

Compair Lapin té pa oulé réponne mais compair Bouki embété li sitan ké li di: "couri biché dan boi é can to va lasse, gadé dans milié boi, to va oua ein gro nabe. Dromi en ba li et can to va réveillé di: "ʻnabe, comme to doux." Nab va di: si mo té ouvri, ça, to sré di?" Toi, to va réponne: si to té ouvri, mo sré ben conten. "Can nabe la ouvri, entré didan, la va réfermé, é to sra oua plein joli kichoge, Pren ça to lé, é di nabe: 'ouvri,' pou to capab sorti."

Compair Bouki fé ça compair Lapin té, di, mais can li oua tout ça yé té gagnin dans nabe la li té oulé pran sitan kichoge ké li blié di "nabe ouvri." Nabe la té pou dé volér ki té serré yé kichoge la dan, yé révini dans bois é yé trouvé compair Bouki apé volé yé bitin. Mo pas bésoin di vou ké yé donnin pove compair Bouki ein si bon volé ké li té pa capab grouillé.

(1)V.—*Compair Bouki é Compair Lapin.*—No. 4.

Compair Bouki é compair Lapin té couri ensembe oua Mamzelle. Pendan yé tapé causé, compair Lapin di comme ca mamzelle layé: vou oua compair Bouki, li pa moune, li cé ein choal mo popa laissé moin en néritage. Mamzelle yé di: oh! non, compair, nou pa capab cré ça. Astér, compair Lapin rétournin chez li, é can jou vini pou li couri oua mamzelle, li fé ein bel toilette, et li couvri avé lapeau cochon.

Can compair Bouki rentré, li di: "Eh ben, compair, vou prête?" Compair Lapin réponne: "mé non, vou pa oua coman

mo couvri, mo frét et mo gagnin sitant mal au pied ké mo pas connin coman ma fé pou marché."

Compair Bouki ki té toujou si bête, di: "monté en ho mo dos, et can nou va proche pou rivé vou va descende."

Compair Lapin di: mo pa connin si mo va capab monté on vou dos, mé ma seyé."

Sans compair Bouki oua, compair Lapin metté so zéperon, é li monté on dos compair Bouki.

Pendant li on dos compair Bouki, compair Lapin té [2]nec apé grouillé. Compair Bouki mandé li ça li gagnin. "Ma pé souffri sitant, ké mo pa connin coman assite." Compair Lapin di ça, mais li tapé grouillé pou oté so lapeau cochon.

Can yé rivé coté la mison mamzelle layé, compair Lapin piqué compair Bouki avé so zéperon é compair Bouki parti galopé. Compair Lapin sotté par terre é li entré dans la mison mamzelle.

"Vou oua ben, ké mo té raison, quand mo di compair Bouki cé ein choal mo popa té laissé moin."

(1)VI.—*Compair Bouki é Compair Lapin.*—No. 5.

CONTE NÈGRE.

Ein jou bon matin, Compair Lapin lévé et li senti la faim apé gagné li. Li charché tou côté dan cabanne, li pa trivé aién pou manzé.

Li parti couri côté Compair Bouki. Tau li rivé, li ouâ Compair Bouki apé guignoté ein dizo.

—Eh! Compair Bouki, mo té vini dijiné avé toi; mo oua to pa gagné famé kichoge pou don mouen.

—Tan dire, Compair Lapin; [2]na pi rention dans cabanne, jiche dizo cila qui rêté.

Compair Lapin zonglé tan.

—Eh ben! Compair Bouki, si to olé, ma va couri la chache dézef torti.

—Topé! allon, [3]na couri tou souite.

Compair Bouki pran so pagné avé so la pioce et yé parti couri côté bayou dan di boi.

—Compair Lapin, mo pa souvan couri la chache dézef torti; mo pa boucou koné trive yé ben.

—Pa kété, Compair Bouki; mo tou tan trivé place koté torti pondi dézef. Toi, ta fouyé yé.

Kan yé rivé au ra bayou, Compair Lapin marcé douceman, apé gardé ben, côté ci, côté là.

Ben tô li rêté drète.

—Compeir Bouki, torti cré li malin. Li graté la té avé so gro pate et li pondi so dézef dan trou; pi li mété ti brin sabe on yé et li parpillé feille on so ni. To ouâ bîte cila? Oté feille la yé et graté avé to la pioce, sire ta trivé dézef.

Compair Bouki fé ça compair Lapin di li, et yé ouâ ein ta dézef apé clére dan trou là.

—Compair Lapin, to malin passé mouen; mo ben contan gagné toi pou mo zami.

Compair Lapin patagé dézef yé, li doné la moké à Compair Bouki.

—Compair Bouki, mo boncou faim, ma pé manzé mo kenne dézef ti suite.

—Fé com to olé Compair Lapin mouen ma pé porté mo kenne côté mo fame pou fé yé tchi.

Yé couri plin enco et ye trivé plin dézef. Compair Lepin touzou manzé so kenne; Compair Bouai pa léimé dézef cri; li mété yé tou dan so pagné.

—Compair Bouki, mo commencé lasse; mo cré tan mo tonrné.

—Mo gagné acé dézef pou zordi, Compeir Lapin, allon no tour né.

Tan yé té apé couri divan, Compair Lapin zouglé li meme:

Compair Bouki pa coné trivé dézef torté; cé mouen ki trivé yé, yé té doi tou pou mouen. Fo mo fé méké pou gagué yé.

Tau yé proche rivé divan, Compair Lapin di:

—Compair Bouki, mo blié porté dézef pou mo vié moman. To té doi ben prêté mouen ein douzène. Ma ranne toi yé ein lotte foi. Compair Bouki donne li ein douzène, et yé couri chakenne so chimin.

Compair Lapin couri mété so douzène dézef dan so cabanne, pi li parti couri côté Compair Bouki. Tan li procé cabanne compair Bouki, li comancé plène apé tchombo so vante. Compair Bouki sorti dihor.

—Ça to gagué, Compair Lapin? Samblé com to pa gaya.

—Oh nou! Compair Bouki dézef torté yé poisonné mouen. Can pri, vite couri charché metcin.

—Ma couri tan vite mo capa, Compair. Si vite Compair Bouki parti, Compair Lapin couri dan kisine et tombé manzé dézef torti.

—Méci bon djié, ma manzé mo vante plin zordi. Metcin la rêté loian, mo gagné tan manzé tou avan yé vini.

Tau Compair Lapin proce fini manzé dézef, li tendé Compair Bouki apé parté dihor.

—Doctair Macaque, mo ben contan mo contré vou on chimin ; mo zami boucou malade.

Compair Lapin pa perdi tem. Li ouvré la finétre et soté dihor. Compair Bouki rentré dan cabanne, li pas oua Compair Lapin. Li couri dan kisine, coquil dézef parpillé tou partou—Compair Lapin dija rendi dan clô.

Compair Bouki raché so chivé, tan li colair.

Li parté galopé apé Compair Lapin.

Compair Lapin si tan manzé dezéf, li pa capa galopé vite.

Tau lé ouâ Compair Bouki sofé lé tro proce, lé fourré dan trou di boi———

Compair Bouki pélé Compair Torti ki té apé passé dan chimin,—Compair Torti, tan pré, vini guété Compair Lapin qui volé tou to dezéf. Ma couri charché mo la hache pou bate dé boi là.

—Couri vite, Compair Bouni, ma guété cokin là ben.

Tau Compair Bouki parti, Compair Lapin di :

Compair Torté gardé dan trou là, ta ouâ si mo gagné to dézef.

[4]Compair Torti lévé so la tête.

Compair Lapin voyé boi pouri dan so jiés.

Compair Torti couri lavé so jiés dan bayou : Compair Lapin sapé té souite.

Compair Bouki vini bate di boi, li ouâ Compair Lapin dija sapé.

Li té si tan colair, li couri trivé Compair Torti au ra bayou, et li coupé so la tchie avé so la hache.

Cé cofair la tchié torti coute com ça jika zordi.

[1]VII.—*Compair Bouki et Compair Lapin.*—No. 6.

CONTE.

Ain jour compair bouki, qui ta pé crévé faim, courri 'oir so vié zami, compair' lapin.

[2]Li trouvé li apé zouglé arien et en train nettayer poëssons. Bouki mandé li oulé li té prend tou ça. So vié zami conté li so l'histoire. Li di li : "To óir compair mo courri guetté charrette poëssons [3]su chimin. Quand mo oir li proché, mo couché dan

chimin comme si mo té mourri. Gouvernair charrett 'la descende tout' suite pou 'ramassé moin. Li secouillé moin ain 'ti brain, et pi après ça li jetté moin dan so charrett 'dan' ain tas poëssons. Mo pas remuillé mo pattes com mait' renard. Mo veillé ben vié gouvernair-là jisqué à mo 'oir li té' blié moin, mo commencé vite jetté poëssons dan' chimin la jisqué 'à nous té presse fait ain mille pli' loin, pi 'quan' mo jigé que mo té gagnin assez, mo sauté par terre et mo ramassé tou 'poësson la yé que mo té fou dan' chimin.

Yé té gagnin cent ou mille,—mopá compté mo té tro pressé. Mo metté yé tout seul su mo do, pli vite qué mo té capab,' et mo vini tout droet 'ici pou' mangé yé."

Compair bouki zonglé ain bon boute li té gagnin ain pé pair qué si li té sayé fait la même chose li sré met li encore dan tracas.

Compair lapin, qui ta pé guetté li avec so bon gié, 'oir qué so zami ta pé tro zonglé. Li di li: 'Vié zami ta pé crévé faim, fai com' moin, courri guetté charret, su chemin, et volé tou ça to capab: et nous zaut va fai gran 'gala.'

Vié bouki qui té groumand té pi capab 'tchombo, li parti, courri couché dan' chimin com si li té mouri pou même, li levé so pattes yé en l'air pou mié trompé moune. Quand gouvernair charret' la proché tout près, li oir vié bouki qui ta fé so macaqueries, pou' trompé li, li descende en bas avec [4]ein gro couarte l'habitation, et donné li [5]ein fouet qui té gagnin piment, di poivre et di sel, aforce ça té broulé. Compair 'bouki resté ain moi' couché dan' so lit après ça. Yé voyé médecin pou coudre so vié des zos. Li té pli gagnin ain seul la plume qui té resté et li té gagnin colique jusqu á 'dan' so bec. Yé donné li plein tafia pou donné li la force; yé mette li dan gro bain fé avec gombo, et yé fé li boir di thé lorier tou temps après ça.

Quan comperè bouki guéri, li jiré, mais ain pé tar, qué compair lapin sré' pli fou-li en dedans ain aut' fois.

Tou bouki layé qui pas coquins
Douait gagnin peur dé vié lapins.

[6]MAN HENRIETTE.

(1)VIII.—*Ein Vié Zombi Malin.*

Yé té gaignin ein foi ein prince qui té trés riche. Ein jou, princesse so fille perdi ein gros diamant. Pendant li tapé crié, ein vié nomme vini dan la cou et di li cé zombi. Prince la promette li ça li oulé si li dit où diamant la yé. Zombi jiste mandé

trois repas é dit li sra trouvé bijou là. Yé donnin li ein famé déjénin é et quand li té mangé tout, li dit: voila ein qui pris. Domestiques prince commencé tremblé, pasqué cé té yé qui té volé diamant là. Apris so dinain, zombi di: voila dé ki pris. Domestiques tremblé pli fort. Aprés sonuper, zombi di: voila trois qui pris. Quand yé tendé ça, trois voleurs yé tombé à ginou divant zombi é di yé sré rende diamant la si li pa di yé maite arien.

Aster zombi pran diamant la metté li, dans ein boule la mie di pain et jété li divant ein dinde dans la cou. Dinde la valé dipin avec diamant. Aster zombi couri cherché prince et so fille et li dit yé qué bijou princesse la dans la fale gros dínde dans la cou, et ké si yé tchié dinde la yé va trouvé diamant là. Prince fé ça nomme la di ét yé trouvé diamant princesse dans la fale gros dinde. Prince té trop content é li di qué vié nomme la cé pli grand zombi dans moune.

A la cour prince la tout moune ta pé admiré zombi la, mais kéke jéné gen té pas bien sir si li té ein vrai zombi, et yé té oulé sayé trapé li. Yé prend ein criquette dans zerbe, yé metté li dans ein boite ét yé mandé zombi ça yé té gagnin la dan. Vié nomme la té pas connin, et li di li—même: Hé Criquette, to pris. So nom té criquitte, mais nomme layé té pas connin ça et yé cré ké zombi té divinin ké yé gagnin ein criquette dans boite la. Aussite vié nomme la passé pou grand zombi et yé donné li plain bon kichoge, et cépendant li té jiste malin et té gagnin la chance.

IX.—*Choal Djé.*

[1]Choal Djé té gagnin ein vivié et li té laissé tou compair boi dan so vivié, cepté Compair Lapin. Ein jou, li trapé Compair Lapin coté so vivié. "Si mo trapé toi apé boi dan mo vivié, ma fé toi payé ein lamende. Compair Lapin réponne li: Charité bien ordonnée commence par soi même, é com vou maite, mo va pa boi dan vou vivié."

Ein jou, yé tchué ein chivreuil, après yé té corché li, yé jetté la po là; Compair Lapin ramassé li é rentré so latête dans kenne chivreuil là, é couri boi dan vivié Choal Djé.

Can Choal Djé oua ça, li vancé é mandé Compair Chivreuil ki ça li té gagnin ké li tou marqué com ça. Compair Chivreuil réponne: [2]"cé Compair Lapin ki fé signe la croix on moin é ki metté moin dan létat cila é si vou pas quitté li boi dan vou vivié la fé minme kichoge avé vou."

—"Eh ben! vou capab di Compair Lapin, ké li capab vini boi dan mo vivié avé tou so camarade yé; mo vé pa li fé minme kichoge avé moin."

Compair Lapin couri ché li é oté lapo la é révini avé so camarade boi dan vivié.

Can Choal Djé oua li vini, li di li: boi autant ta oulé, avé to camarade."

Compair Lapin té toujou plice malin ké tou moune.

(1)X.—*Ein Fame ki tournin Macaque.*

Yavé ein foi ein michié, ki té gagnin ein champ pichetache. Tou lé jou li té oua ké kékeune apé mangé ein rang pichetache. Li mandé so fame ki ça ki mangé so pichetache. So fame di cé so frère qui mangé yé tou lé jou. Li trapé piti gaçon la et li donnin li ein bon volè. Lendimain, li oua ein ote rang pichetache mangé. Li trapé piti gaçon la é donnin li ein lote volé. Piti gaçon la di: "cé trop fort, li toujou apé batte moin, fo mo fait mo frère oua ké cé so fame ki mangé so pichetache."

Lendimin, li pa porté dinin so frère dan champ, mé li di li vini dan la mison é li sra montré li ki moune ki volé so pichetache.

Can yé rentré, fame la vini servi yé dinin, astér, piti gaçon la commencé chanté:

Tout man—, tout mangé tout, tout man—tout mangé tout.

Fame la di: cofer tapé chanté ça, mo pa oulé to chanté ça, chanté laute kichoge.—Non, cé ça molé chanté.

Li continuin chanté, é yé oua fame la commencé sotté, commencé gratté, é enfin li tournin macaque. Li galopé dan champ pichetache é li mangé ein rang.

"To oua ben, di piti la, ké cé pa moin ki mangé to pichetache; cé to fame ki tou lé jou tournin macaque.

Michié la vancé avé ein baton coté macaque la, mé li galopé dan bois é monté enho eine nabe.

COMMENTARY.

Compair Bouki é Compair Lapin.

The stories about Compair Bouki and Compair Lapin are probably the most amusing of all our popular tales; they are innumerable, and in all of them, the rabbit is victorious, playing, as I have already said, the part of Renart in the story of the thirteenth century. 'Jean Sot é Jean l'Esprit' are tales of the

same kind, in which, of course, Jean Sot is Bouki and l'Esprit is Lapin. I give several Bouki and Lapin stories, numbering them 1, 2, 3, 4, 5, and 6.

II.—*Compair Bouki é Compair Lapin.*—No. 1.

Page 125, Note 1:—*Compair.*—The real orthography of this word is probably *compè* with the *r* omitted, but I have adopted the spelling of the tales already published, such as DR. MERCIER'S 'Mamzelle Calinda.'

— N. 2:—*ma vende li pou ein chaudière di gri é ein chaudière gombo.*—I shall sell her for a pot of hominy and one of gombo. The idea is very amusing and quaint, but however absurd, Lapin knew the astounding stupidity of Bouki.

— N. 3:—*Compair Lapin marré so kenne avé ein fil zaraigné.*—Observe the cunning of Rabbit: Bouki has tied his mother with a big rope, but Lapin ties his with a cobweb, that she might run away in the *zéronce.*

P. 126, N. 4:—*Coupé la tché so choal, planté li dan la terre.*—This stratagem of Compair Lapin is quite funny. Having stolen Bouki's cart, he cut the horse's tail and stuck it in the ground, so that his foolish friend might believe that the horse and cart had fallen in a hole.

— N. 5:—*Vini dan gran bal.*—Compair Bouki was apparently a *vert-galant,* as he claims for his wife the beautiful negress from Senegal mentioned by Compair Lapin. He is, however, punished for his intended infidelity to Madame Bouki, and meets Tiger dressed as a woman, who gives him a good beating.

— N. 6:—*Simion carillon painpain.* These words have no meaning, and are merely sung for imitative harmony.

— N. 7:—*Aïe, aïe, aïe, compair Lapin.*—A most popular refrain among the negroes, and sung when there is lively dancing.

III.—*Compair Bouki é Compair Lapin.*—No. 2.

P. 127, N. 1:—This story was written for me by my sister, MRS. N. LEBEUF, of Jefferson Parish, who has kindly helped me very much in my collection of tales.

— N. 2:—*vou va sotté dan so lagorge.*—The plot of this tale was probably taken from one of GRIMM'S 'Märchen,' but the conclusion is of real negro invention.

— N. 3:—*yé bourré li avé di sabe, é ye metté ein bouchon pou fermin trou la.* They stuffed him with sand and put a cork to stop the opening.

P. 128, N. 4:—*yavé di miel en ho la.*—There was honey on the cork, and Bouki's children licking it the cork came out and poor Bouki died flat on the ground. Quite a peculiar patricide!

IV.—*Compair Bouki é Compair Lapin.*—No. 3.

P. 128, N. 1:—This story seems to be based upon the celebrated tale, "Alibaba and the Forty Thieves," in the "Arabian Nights;" it is, however, interesting to see how it is related by the negroes; for instance, in the Oriental story, the mere "Sésame ouvre-toi," is sufficient to obtain an entrance into the cavern. In the negro story, there is a conversation between Bouki and the tree.

— N. 2: — *Bouki.*—"*Nabe com to dou!*" "Tree, how sweet you are!" The Tree.—"Si mo té ouvri, ça to sré di?" "If I opened, what would you say?" Bouki.—"Mo sré ben conten." "I should be very glad."—This last answer is delightfully *naïve* and worthy of our friend Bouki.

V.—*Compair Bouki é Compair Lapin.*—No. 4.

— N. 1:—This story is very short, but is nevertheless amusing. It was probably the worst trick that Lapin ever played his friend. What! to make the grave Bouki pass for a horse, mount on his back, spur him on, and make him gallop, in the presence of the *mamzelle* whom he was courting! That was too bad; *c'était le comble!*

P. 129, N. 2:—*nec apé grouillé.*—A peculiar expression. "Ne faisait que grouiller."

VI.—*Compair Bouki é Compair Lapin.*—No. 5.

— N. 1:—The manuscript of this tale was given to me by Dr. Mercier, for whom it had been written by a colored man; a copy of it was sent by the Doctor, with a translation in French, to M. Eugène Rolland, and published by him in Volume V, of 'Faune Populaire de la France." I reproduce it here in order that my collection of Bouki and Lapin tales may be complete. It is one of our best Louisiana Stories.

— N. 2:—*na pi rantion dan cabane.*—Ration, an allusion to the pork and corn meal given to the field hands every Saturday on plantations. In this sentence *na* has a negative meaning, but *n* is the negative, and *a* is the verb.

— N. 3:—*na couri tou souite.*—Another example of the future in the Creole patois; there is no negative here. The meaning is: we shall go immediately.

P. 130, N. 4:—*Compair Torti lévé so la tête.*—The tortoise, who is generally as cunning as the rabbit, was as foolish here as Compair Bouki. As his stupidity had cost him his tail, he probably became cunning from that time; there is nothing like experience in this world!

VII.—*Compair Bouki é Compair Lapin.*—No. 6.

P. 131, N. 1:—This tale was taken from *le Diamant,* a periodical published in New Orleans for a few months this year, by Mr. A. Meynier. The plot is evidently borrowed from 'le Roman de Renart.'

P. 131, N. 2:—*Li trouvé li apé zonglé arien*—A happy expression, "reflecting about nothing." This rabbit was not like that of La Fontaine.

— N. 3:—*su chimin, su mo do.*—This is not good patois, it should be: *en ho chimin, en ho mo do.*

P. 132, N. 4:—*ein gro couarte l'habitation.*—A terrible whip, twisted in four.

— N. 5:—*ein fouet ki té gagnin piment, di poivre é di sel.*—"A whipping seasoned with red pepper, black pepper, and salt." Poor Bouki was sadly used up. Let him hereafter beware of

— N. 6:—Compair Lapin, that is what Man Henriette says, and I cheerfully add my advice to hers in bidding him good-bye.

VIII.—*Ein vié Zombi Malin.*

— N. 1:—This story was communicated to me by a gentleman who had heard it related a hundred times to his children by their old negro nurse. I thought it was a genuine Louisiana story, and was, therefore, much surprised to find the almost identical tale in M. ROLLAND'S 'Faune Populaire de la France,' Vol. III, about the grillon, called *grillet* in Bouches-du-Rhône and in Switzerland. I give, nevertheless, the Louisiana version of the story, in our Creole patois.

IX.—*Choal Djié.*

P. 133, N. 1:—A name given by the negroes to an insect which we call in French *prie-Dieu.*

— N. 2:—*Cé Compair Lapin ki fé signe la croi on moin.*—That gentle sign of the cross, which left a bloody mark, is an answer worthy of Compair Lapin. We see that our friend Rabbit is still at his old tricks. In bidding him good-bye, it is with the hope that he will mend his evil ways, for he may meet with another *Ti Bonhomme Godron* and not find Miss Léonine to help him out of his bad scrape.

X.—*Ein Fame ki tournin Macaque.*

P. 134, N. 1:—This is a tale which I wrote almost under the dictation of a negro woman; it is far from being witty, but is interesting as being a real folk-lore story. I may add here that it is quite a treat to hear a negro relate a tale. He not only speaks, but actually acts, making vehement gestures and often singing a refrain or an air of his own composition.

Part II.

TRANSLATION.

PITI BONHOMME GODRON.

BONNEFOI, BONNEFOI; LAPIN, LAPIN!

I am going to relate to you something which is very funny, as you are going to see, and which happened a long time ago!

When the animals had the earth for themselves and there were yet but few people, God ordered them not to eat each other, not to destroy each other, but said that they might eat the grass with all kinds of fruits that there were on the earth. That was better, because they were all his creatures and it pained him when they killed each other; but as quickly as they would eat the grass and fruits, He, God, would take pleasure to make them grow again to please them. But they did not obey the Master! Mister Lion began by eating sheep, the dogs ate rabbits, the serpents ate the little birds, the cats ate rats, the owls ate chickens. They began to eat each other, they would have destroyed each other, if God had not put a stop to all that! He sent a great drought to punish their cruelty. It was a thing which was funny, nevertheless, as you are going to see.

There was smoke in the air, as when they burn cotton stalks; it looked as if there was a light mist. After sunset, the heaven remained red like fire. The sea, the rivers, the lakes all began to fall, to fall; all fell at the same time, until there was not a drop of water remaining. Neither did the dew fall early in the morning to moisten the grass. Ah! I tell you my friends, all animals found themselves in a great trouble. They were roaming about everywhere; their tongue was hanging out; they became thin, thin.—There was among them a doctor who was called Mister Monkey, he was half wizard, half voudou. They said he knew a great deal, but he was a big talker, and did very little. He said to the other animals that it was because they had made so many sins that God sent them all these misfortunes to punish them, that if there were any among them who wanted to pay, he would pray to make the rain fall. He had already succeeded very often when he asked for something; God in heaven always listened to *his* prayer. There was also a famous thief there, it was Mister Fox, who ate all the chickens there were in the neighborhood! He said to the other animals: "Don't you

listen to Dr. Monkey, he is a d rascal, he will take your money without giving you anything for it. I know him, he is a rascal, you will have no rain at all! It is better that we should dig a well ourselves. We need not count upon anything else. Let us go! hurrah! right off, if you are all like me, for I am very thirsty." Then Mister Monkey told him: "I think indeed that you are hungry, you d pirate, now that you have finished eating all the chickens there were here, you are coming to play the braggart here." Master Fox told him: "You are a liar, you know very well that the owls, the polecats and the weasels are eating all the chickens, and you come and say it is I. You know that if there is a thief here, it is you, you d prayer merchant."—All the other animals, tigers, lions, wolves, elephants, crocodiles, serpents were running about to look for water. They had all assembled to hear the dispute of Dr. Monkey and Mr. Fox.

I must tell you that if a hog grunts, a dog barks, a wolf howls, a cow bellows, each kind of animal has its own language. A tiger or an elephant or a lion cannot speak the language of another animal, each one speaks his own language, but when they are together, they all understand each other—the hog which grunts understands the dog which barks. It is not like us men, if a German comes to speak with a Frenchman or an American, he will not understand, any more than if an Englishman were to speak with a Spaniard who does not understand English. We men are obliged to learn the language of other nations if we want to converse with them. Animals are not at all like that, they understand each other as if they spoke the same language. Well, I must tell you that Mr. Fox pretended that if there was such a drought, the rain not having fallen for a year, so that all the grass was parched up, and the trees had lost their leaves, and there were neither flowers nor fruits, it was because there were no clouds in the heaven to give water, and not a prayer could make the rain fall. "All the water has gone into the ground, we must dig a large well in order to have water to drink. Listen to me, my friends, and we shall find water."

Lion, who was the king, opened his mouth, he roared, the earth shook, he spoke so loud! He beat his sides with his tail, and it made a noise like a big drum in a circus. All the other animals lay flat on the ground; He said: "By the very thunder, the first fellow who will speak to me about prayers, I shall give

him something which will make him know me. I am a good fellow, when did I ever eat another animal? It is a lie, and I say that the little lawyer Fox is a fine little fellow. He is right, we must dig a well to have water immediately. Come here, Compair Bourriquet (Donkey), it is you who have the finest voice here; when you speak, it is like a soldier's trumpet. You will go everywhere to notify all animals that I, the king, I say that they must come to dig up and scratch the earth, that we may have water. And those that don't want to work, you will report them. You will come right off that I may compel them to do their share of the work or pay some other animal to do it."

Bourriquet was so glad he was to act as a newspaper, that he began to bray so loud that it was enough to render anybody deaf.—"Depart, depart, said the king, or I shall strike you." Then Bourriquet reared, and thought he was doing something nice, he was so proud that the king had confidence in him, and then that gave him the opportunity to order the other animals to come, in the name of Lion, the king. On starting, he put down his head, then he kicked half-a-dozen times with both feet, and made a noise which was as if you were tearing up a piece of *cotonnade*. That is his way of saluting the company when he is glad.

Now, all the animals which he met, he told them that if they did not come immediately to dig up and scratch the ground to make a well, surely king Lion would eat them up. They were all so much afraid, that they all came, except Compair Lapin who was gnawing a little piece of dry grass.—"Don't listen to what I tell you, remain there, and don't come right off, you will see what the king will do with you."—I don't care a d for you and the king together, come both of you, you will see how I'll fix you. You may go to the devil. Do I drink? Where did I ever use water? Surely, that is something new to me. You are a fool, donkey that you are, I never drink, a rabbit never drinks. My father and my grandfather did not know how to drink, and as I am a real rabbit, I don't use water! Never did a rabbit have little ones without ears, you hear. If any one heard you he might believe that I am a bastard. Go away, you big ears, for if I take my whip, I shall show you your road, and make you trot faster than you ever galloped in your life. If you knew me as I know you, you would not have stopped here, surely.

Bourriquet saw that he could do nothing, so he went away; but he was not as proud as when he started to tell all animals that the king ordered them to come to work. As soon as he arrived near the king, he said: "Master, I went on all your errands, I saw all the animals in the world, only Compair Lapin does not want to listen to reason. He says he does not need water, let those who need it look for it. Besides, if you are not satisfied, he will make you trot. You have no right to command him, he is free, free as air, he has no master, none but God."—When the King heard that, he said to a Tiger who was there, to go with the Bear to arrest Compair Lapin and bring him here. "Take care you don't eat him on the way, for if you do, I'll give you such a beating as you never had before. You hear? Well, go."—They started, and travelled a good while before they arrived. During this time, all the animals were working hard, each one had his share of the work, and they had even left a big piece as Compair Lapin's task, and that of the two who had gone to arrest him. They looked everywhere: in the prairie, on the mountain, at last they fell on Compair Lapin, who was eating the root of a cocklebur which was full of water. You know that rabbits know how to dig up the earth and find water below, in the roots.

At the same moment that they arrived near him, Compair Lapin was singing a little song which he had made about the king. He said in it that the king was a fool, and did not know how to govern, for his wife had many husbands and he was laughing to himself, and that perhaps, after they finished to dig that well, the king would make all the animals pay taxes to drink the water from the well they had dug with their sweat. I am not so foolish, I am not going to work for that fellow! Let the others do it, if they are fools, I don't care any more for the king than a dog for Sunday. Tra la la etc., ... The tiger approached without making any noise, and then he said: "Good morning, Compair Lapin, I ask your pardon, if I disturb you, but I don't do it on purpose; the king has ordered me to arrest you, I must obey him. You know that the weak must submit to the strong, this is why I advise you not to resist, because the Bear and I will be obliged to eat you. Take my advice, come quietly, perhaps you will come out all right! Your mouth is sweet, you will get Mr. Fox to defend you; he is a good little lawyer and does not charge dear! Come, let us go."

When Compair Lapin saw that he could not do otherwise, he let the officers of the king arrest him. They put a rope around his neck, and they started. When they were near the dwelling of the king, they met Dr. Monkey on the way. He said; "Compair Lapin, I think you are a pupil of Master Fox, you will have to pay for it; you are gone up, my old fellow. How are you now? Don't you feel something getting cold within you. That will teach you to read the newspaper and meddle in politics on Sundays, instead of going quietly to mass!"

Compair Lapin answered briefly: "I don't care a d for anything you say, old Monkey! And then, you know, he who must die, must submit to his fate. Just hush up, you rascal! You are trying to injure me, but perhaps you will be the loser; I have not given up all hope; perhaps, before long, you will be in trouble. Each one his chance, that is all I have to tell you." —At last, they arrived at a big tree which had been thrown down by the wind, and where the King was seated. The Tiger and the Bear, the two officers who were leading Compair Lapin, said to the King: "Here is the fellow!"—"Haw! Haw!" said the King, "we shall judge him immediately." Master Fox came slyly behind Compair Lapin, and told him in his ears: "When they will ask you why you spoke badly of the King, say that it is not true, that it is Bourriquet who lied to do you harm. And then, flatter the King very much, praise him and make him some presents, you will come out all right. If you do what I tell you, you will find it well for you. Otherwise, if you are foolish enough to say all there is in your heart, take care, you will come out all wrong. I assure you that the King will make hash with you."—"You need not be afraid, Master Fox, I know what I have to do; I thank you for your good advice; I am a lawyer myself."

Compair Lapin had suspected that they would come to arrest him; he had spoken so badly of the King and the government. It is for that he had put on his best coat, and a big gold chain around his neck. He had said to one of his neighbors with whom he was quite intimate, and also with his wife and daughter, and who was called Compair Bouki, when the latter asked him where he was going so finely dressed: "Yes, Compair Bouki, I shall soon go to see the king, and, as it is the coat that makes the man, this is why I dressed so well. It always produces a good effect on proud and foolish people." When

the king was ready to begin the case of Compair Lapin, he said to the policemen: "Bring the prisoner here to be judged."

Then Compair Lapin advanced, and said: "O Lion, my dear Master, you sent for me; here I am. What do you want?"

The Lion said: "I have to condemn you, because you are always slandering me, and besides, you don't want to work to dig the well, which we are making to drink. Everybody is working except you, and when I sent Bourriquet to get you, you said to him, that I was a scoundrel, and that you would whip me! You will know that if your back has tasted of the whip, I have never been whipped; even my late mother did not dare to touch me! What do you have to say? You rascal with the long ears hanging down. I suppose they are so long, because the hounds have chased you so often. Speak right off, or I shall mash you, like a too ripe persimmon."

Compair Lapin kept quite cool; he knew that all that was a big wind that would bring neither rain nor thunder. He rubbed his nose with both paws, then he shook his ears, he sneezed, and then he sat down and said: "The King is justice on earth —as God is just in his holy Paradise! Great King, you who are more brave than all of us together, you will hear the truth. When you sent Bourriquet to get me, he who is more of a donkey than all the donkeys in the world, when he came to my house, I was sick. I told him: 'you will tell the king that I am very sorry that I cannot come now, but here is a fine gold chain, which you will present to the king for me, and you will tell him that I have forty twelve other animals to work in my place. Because that is too necessary a thing, to get a well; it is life or death for us, and we cannot do without it. Tell him also that there is but a great king like him to have such an idea, and enough brains to save us all! What do you think he answered me? He replied that he did not care about a gold chain, that he did not eat that. If I had given him a basket of corn or some hay, he would have eaten it, but as to the chain, perhaps the king would hitch him up to the plow with that same chain, and he would be sorry to have brought it. When he went away, he said to me: 'Go on, papa, I shall arrive before you, you will know that the ox which is ahead always drinks clear water!' I suppose he meant that he would speak before I should have the chance to be heard! As I want the king to believe that I am not telling stories, I have a witness

who was there, who heard all our conversation. If the king will have the kindness to listen to his testimony, he will hear the same thing I have just told him." Compair Lapin bowed to the king, and put the gold chain around Lion's neck, and then he sat down on one side smiling, he was so sure that his gift would produce a good effect and help him to come out all right from his trouble. Now, Lion said to Master Fox to speak quickly. "I know all that business, and if you come here to lie, I'll break your neck. You need not wag your tail and make such grimaces, as if you were eating ants. Come on, hurry! I have no time." "Dear Master Lion," said the Fox, "I shall tell you how all that happened: Compair Lapin, whom you see here, is the best friend you have. The proof of it is that he brought a big chain to make you a present. You will never see a Bourriquet do that; that is sure, because there is not in the world a greater clown than those donkeys. Dan Rice took twenty-one years to train a donkey! He says that for $100,000 he would not undertake again such a job. He would prefer to train fifty twelve thousand Lions, because they would eat him up, or he would do something good with them. Well, I must tell you, Mr. Lion, you, who are the King of all animals, that same Bourriquet, whom you sent to represent you, came to lie on you, and as to Compair Lapin, he is as white as snow! Although Dr. Monkey has your confidence, it is he who is governing secretly and advising all your people, and putting them in rebellion against you the King to establish another government, where that same Dr. Monkey and Bourriquet will govern in your place, when they will succeed in putting you out. That is what they have been trying to do for a long time, and that is what Compair Lapin and I wanted to tell you."

When the king heard that, he said: "That is all right; I am glad you told me so. You can go with Compair Lapin, I acquit him." But while they were hearing the case, Dr. Monkey and Bourriquet thought that it was not healthy for them to remain there, so they escaped when they saw that the wrong side was being warmed up, they vanished, and no one knew where they had gone, so well were they hidden. After that, Compair Lapin and Master Fox both remained in the same parish where the king resided. Master Fox was his deputy or chief clerk, and the other was mate, that is to say, he commanded the others and made them work to finish digging the well with their paws.

At last, the well was completed! All the animals drank, and they became strong again. The lioness recovered her health also, and some time after that, she gave birth to twelve little cubs as yellow as gold, and all as pretty as could be. The king was so glad that he pardoned all that were in the penitentiary, and he allowed the exiles to return. When he granted their pardon, he told them all to go and drink the water of the well. Then, you may imagine that Dr. Monkey with his accomplice Bourriquet came out of their hole to mingle with the others. But they began to spy and to watch all that was being done or said. One day, they met Master Fox who was speaking of the government affairs in order to increase the tax. He and Compair Lapin found that there was not enough money in the treasury for them to become rich quickly. When Dr. Monkey saw them both together, he began to smile. He came near them, he bowed and said: "Let us forget what has passed, we must not be looking for those old papers. Let us be friends and live quietly like good neighbors." You might have thought they were the best friends when they parted. Dr. Monkey said to his partner Bourriquet: "You see these two fellows Compair Lapin and Master Fox, they are d scoundrels. I must get the best of them, or they will beat me; that is all I know!" As Compair Lapin had said, when they judged him, that he never drank water, the king had told him: "Take care that you never try to drink water from this well, I want to see if you say the truth, and I order every one to watch you."

You will not believe me when I tell you that it is true that rabbits never drink water, there is always enough water for them in the grass which they eat. But expressly because they had forbidden Compair Lapin to drink from that well, he wished to do it. All the other animals praised that water so highly: it was so clear, so good. That gave him such a thirst, that he felt at every moment as if he had eaten well peppered salt meat. He said to himself: "I don't care a d, I shall drink, and I shall see who is going to prevent me. Besides, if they catch me, I shall always have the daughter of the king to protect me. She will find some way of preventing them from troubling me, for she has much influence with her father. He did as he said; every evening he drank his fill. But at last, he wanted to drink in the day time also. It was a strange well; its water was not like any other water; it made people drunk like whiskey, only,

instead of making you sick after you were drunk, it made you much stronger than before, and they were begnning to perceive that all those who were old were growing young again. Even the vegetables which you watered with it, if you cut them, the next day they would grow as fine as the day before.

When Compair Lapin began to see the effect of that water, he said: "I must have some for the day also, it does me a great deal of good, and as I am much older than the daughter of the king, I must become as young as she. Let me be, I shall arrange it. Don't you say anything." Well, when it was dark, he took his little calebash, which contained about two bottles of water, he went to the well, and filled it up. But he was so careful that the guard, which they put every evening near the well, saw nothing.

Dr. Monkey and Bourriquet watched all the time, because they could not forget how Compair Lapin had treated them whilst he was being judged. Therefore, they had sworn that they would catch him. But in spite of all their efforts, they lost their trouble and their time. At last, one day, Dr. Monkey went to see Bourriquet, his comrade, and told him: "Come to my house, I have something to show to you." He showed him Ti Bonhomme Godron (a man made of tar) and said: "It is with that I want to catch the fellow; as this time I shall be able to prove that he is guilty, we shall have all his money which the king will confiscate to give us for discovering all his rascalities."

They took Ti Bonhomme Godron; they put him in a little path, where Compair Lapin was obliged to pass, very near the water, and then they started; they knew it was not necessary to watch; Ti Bonhomme Godron would attend to him without needing anybody's help. I know not if Compair Lapin suspected something, but he came quite late that evening. He never came at the same hour, but he managed things so well that he always got his water, and no one could catch him. When he arrived the evening they had placed Bonhomme Godron there, he saw something black. He looked at it for a long time, he had never seen anything like that before! He went back immediately, and went to bed. The next evening he came again, advanced a little closer, looked for a long time, and shook his head. At that moment, a frog jumped in the water *Tchoappe.* Compair Lapin flattened on the ground, as if crushed, and in two jumps he reached his house. He remained three

days without returning, and Dr. Monkey and Bourriquet were beginning to despair, and to believe that it was true that Compair Lapin did not drink at all. But it was enough for this one that it was forbidden for him to be still more anxious to drink. "Oh! well," said he; "I don't care! I have some money here, but the remainder is hidden in the briars. If they catch me, I shall pay the police, and they will let me go. Besides, I have the protection of the daughter of the king; every night, she comes to see me. It would be very strange, if she did nothing for me. Besides, I have always instructed the police to let go a man who had money, and I suppose that they will make no exception for me, for they would lose the money which I would give them."

This reassured him. He started in the evening; it was a beautiful moonlight night, and every one was out late promenading. It was the end of Spring: the honeysuckle perfumed the air, the mocking bird was singing in the pecan tree, there was a light breeze, which caused the leaves of the trees to dance, and the rustle prevented any one to hear him walk. Everybody was in bed, only the dogs, from time to time, were barking at the big clouds, which were fleeing before the wind. "It is my turn now; I, Compair Lapin, I am going to drink, but a drink that will count." He took his calebash. When he arrived at the place where Bonhomme Godron was, the old fellow was still there. It had been warm during the day, and the tar was soft. When Compair Lapin arrived there, he said: "Hum, Hum, you have been long enough in my way. I do not come to drink, that is a thing which I never do, I want to take a bath to-night; get away from here." "You don't want to answer? I tell you that I want to take a bath, you black scoundrel." Bonhomme Godron did not reply; that made Compair Lapin angry. He gave him a slap, his hand remained glued. "Let me go, or I shall strike you with the other hand." Bonhomme Godron did not reply. He struck him *cam* with the other hand; it remained stuck also! "I'll kick you, d rascal, if you don't let me go." One foot remained stuck, and then the other one.

Then he said: "You are holding me that they might injure me, you want to try to rob me, but stop, you will see what I am going to do to you. Let me go, or I shall strike you with my head and break your mouth!" As he said that, he struck, and a mule could not hit harder, he was so mad. His head, however, my dear friends, remained stuck also. He was caught,

well caught. At daybreak, Dr. Monkey and Bourriquet arrived. When they saw Compair Lapin there, they laughed, they cursed him. They took a cart to bring him to prison, and all along the way they told the people how they had put a trap to catch the most famous rascal there was in the universe. It was the famous Compair Lapin who had so sullied the reputation of the King's daughter, that there was not a great prince who wanted to marry Miss Léonine, as Compair Lapin had spoken so much about his being her lover. Master Fox, who was passing, heard all the bad things which Dr. Monkey and Bourriquet were saying about Compair Lapin, and here plied; "Yes it is true, there is nothing like a thief to catch another thief."

When they were taking Compain Lapin to prison, all who passed on the road threw bricks at him, and they made a true clown of him. When he arrived in the presence of the King, the latter said to him: "Now, I would like to hear what you can say to get out of this scrape." Compair Lapin replied: "When the tree falls, the goat climbs on it! I know I can die but once, I don't care. If it is my money they want, I assure you that they will never see it. When I was free, never Bourriquet and Dr. Monkey tried to quarrel with me, the wild hog knows on what tree he must rub himself. I assure you that they are famous rascals."—"You must not speak in that way before the King, but the King will try your case in a few minutes."—"What I say is well said, I am ready to hear the judgment."—After the king and his friends had consulted together, they found Compair Lapin *guilty* and they condemned him to death. They ordered that he be put in prison until they could find an executioner willing to execute him. The King thought that he would get rid of a fellow who was too cunning for him, and then he would take vengeance on Compair Lapin, because he had injured Miss Léonine's character in such a manner, that it was a scandal.

While Compair Lapin was in prison, he was thinking how he would manage to escape forever. He thought that he was in the worst plight than he had ever been before. He said to himself: "By Jove! that is no child'splay I think that I am gone up. Well, as I am tired, let me sleep a little: it will do me good." He lay down on the floor, and, soon after, he was snoring. He began to dream that the beautiful Léonine, the daughter of the king, was making a sign to him to tell him he

need not be afraid, that she would fix everything all right. He awoke contented and at daybreak, the jailer opened the door of his prison and said to him: "They have found an executioner willing to execute you, but before that, they must cut off your ears; it is Bourriquet who has offered his services to send you in the other world. Take courage, my old fellow, I am sorry for you, you are a good fellow, but you risked your life too often. You know that an ounce of prevention is better than a pound of cure; now, it is too late. Good-bye, comrade." At the same moment the sheriff came with his deputies to take him to the place of execution.—They arrived at the steep bank of a little river. There were tall trees, grass, and briars everywhere. They chose a clear space. When they arrived, there was a big crowd: gentlemen, ladies, many children. All had come to see how they were going to kill Compair Lapin. The King was there with all his family. Miss Léonine, the daughter of the King, was there also. Oh! but she was so beautiful with her curls, which shone like gold in the sun. She had a muslin dress as white as snow with a blue sash, and a crown of roses on her head. The eyes of all were turned towards her; she was so pretty that they forgot completely Compair Lapin, who was trembling like a leaf. Yes, indeed, he was sorry to leave such a large fortune and such a beautiful wife as the King's daughter. What pained him the most was to think that perhaps Dr. Monkey or Bourriquet would marry Miss Léonine as soon as he would be dead. Because they both boasted that Compair Lapin was in their way. Without him, they said they would have succeeded long ago.

Now, the King said: "Well, let us put an end to all this; advance Bourriquet, and read Compair Lapin his sentence. The King allowed him to choose his death, as he pleased: to be drowned in the river, burnt alive, or hung on a tree, or to have his neck cut with a sword. "Yes, yes, said Compair Lapin, all that at once, or one after the other, if that pleases you so much that I should die, well, I am very glad. Only, I was afraid that you would throw me in those great thorns, that would tear my skin and I would suffer too much, and then, the snakes and the wasps would sting me. Oh! no, not that, not that at all!" Tell the king to do all except throwing me in those briars; for the love of God who is in Heaven, and who will judge you as you judge me!" "Haw! Haw! you are afraid of

the thorns? We want to see you suffer, suffer, you scoundrel." —They were making such a noise that the King said: "What is the matter?" He came closer accompanied by his daughter, Miss Léonine, who had come to see if Compair Lapin was going to die bravely; that is to say, every one thought so, but she had come to encourage him and re-assure him, because she had sent word to him secretly, while he was in prison, that even if the rope was, around his neck, she, Miss Léonine, would arrive in time to take it off and save him, because she loved him more than anything in the world.

They related to the King and to Miss Léonine what Compair Lapin had said, and how much afraid he was to be thrown in the thorns and to suffer. Miss Léonine came forward and said: "Papa, I have a favor to ask you: I know that you hate Compair Lapin, and I also, because he has sullied my name. Well, I want to make you all see that what they said is not true. I want to see him suffer for all his stories; we must get rid of him, and I ask you to throw him in the briars and let him rot there; it is good enough for such a rascal." All clapped their hands, they were so glad. "Throw him in the briars, it is there indeed we must throw him," said the King; "he must suffer. Quick! Hurry!"—They took Compair Lapin by each limb, they swung him once; poor devil, he was crying: "No, no, not in the briars, in fire, cut my neck, not in the briars." They said: "twice"—*Vap*! they threw him in a great bunch of thorns.

As Compair Lapin fell in his native country, he sat down, he rubbed his nose, shook his ears, and then he said: "Thank you, all of you, I thought you were stupid, but it is here my mother made me; I am at home here, and not one of you can come here to catch me. Good-bye, I know where I am going." Miss Léonine also was very glad, she knew where she would meet Compair Lapin that very evening. That proves one thing to you, that Compair Lapin was a hypocrite and pleaded false things to know the truth. It proves another thing, that when a woman loves a man, she will do all he wishes, and the woman will do all in her power to save him, and in whatever place the man may be, the woman will go to meet him. This is why they say that what a woman wants, God wants also.

As I was there when all that happened, they sent me here to relate it to you. I have finished.

Compair Bouqui and Compair Lapin.—No. 1.

One day, Compair Bouqui met Compair Lapin. "How, said he, is that you? Don't you know that it is to-day that all persons are selling their mothers to have something to eat."—"Ah! yes," said Compair Lapin, "I, also, am going to get my mother, and I shall sell her for a kettle of hominy and one of gombo." Now, both of them started. Compair Bouqui tied his mother with a rope, and during that time, Compair Lapin tied his with a cobweb. Before he entered the cart, he said: "Now, mamma, as soon as you will arrive near the briars, you will jump down and run to the house." Compair Bouqui sold his mother, and returned in his cart with his kettle of hominy and his kettle of gombo. While he was on his way home, he saw a rabbit lying in the road, and a little further, another rabbit. He advanced a little more, and there was another rabbit. When he came to the third rabbit, he said: "It is not possible, those rabbits are dying of hunger instead of selling their mothers to get something to eat, let me get down to catch them." He was not able to catch anything, because it was Compair Lapin who pretended to be dead, to make Compair Bouqui leave his cart. During that time, Compair Lapin ran to the cart of Compair Bouqui, stole his two kettles, cut the tail of his horse, planted it in the ground, and taking the cart away, went to hide himself. Compair Bouqui came back to look for his cart, but he only saw the tail of his horse planted in the ground. He began to dig in the ground, as he thought that his horse and his cart had fallen in a hole, and he called for help. Tiger came out of the woods, and helped Compair Bouqui to dig. Compair Bouqui found Tiger so fat that he bit him on his back, and escaped. Tiger asked Compair Lapin what he could do to take vengeance on Compair Bouqui. Compair Lapin said: "we must give a grand ball, come this evening to my house." Tiger and Compair Lapin engaged good musicians and invited many persons. Compair Lapin came out on the gallery, and began to sing:

Come to the grand ball,
Those that lost their wives,
Beautiful negresses from Senegal.

Compair Bouqui, who heard that, ran to Compair Lapin and cried out: "it is my wife, it is not necessary to invite any more people." But Compair Lapin pretended not to hear, and he beat his drum, and sang: "Simion, carillon painpain, Simion,

carillon painpain." Compair Bouqui entered Compair Lapin's cabin, and he took Tiger for a woman, because he had hidden his beard and dressed like a young lady. When the ball was over, Compair Bouqui remained alone with Tiger, who gave him a good beating and ran off with Compair Lapin. Now, that is not all: Tiger and Compair Lapin did not know where Compair Bouqui was. When Compair Lapin came near his cabin, he cried out: "good night, my cabin, good night," and he said: "that is strange, my cabin, which always replies, says nothing to day." Compair Bouqui, who was not at all cunning, answered: "good night, my master, good night." Ah! we have him, said Compair Lapin, get some fire, we are going to give some smoke to Compair Bouqui in this cabin. They burned poor Compair Bouqui, and Compair Lapin was so glad that he jumped like a kid and sang:

Aïe, aïe, aïe, Compair Lapin,
He is a little animal that knows how to jump.

Choal Djé (The Horse of God).

Choal Djé had a pond, and he allowed all the comrades to drink from it, except Compair Lapin and his comrades. One day, he caught Compair Lapin near his pond. "If I catch you drinking from my pond, I shall make you pay a fine." Compair Lapin replied: "Well ordained charity begins with one's self, and as you are the master, I am not going to drink from your pond." But one day they killed a deer, and after having skinned it, they threw away the skin. Compair Lapin picked up the skin and passed his head in it; he then went to drink in Choal Djé's pond. When Choal Djé saw that, he advanced nearer and asked Compair Chévreïl who it was that had marked him in that way. Compair Chévreïl answered: "It is Compair Lapin who made the sign of the cross on me, and who put me in this condition, and if you don't let him drink in your pond, he will do the same thing with you."—"Well, you may tell Compair Lapin that he can come to drink in my pond with all his comrades. I don't want him to do the same thing with me."—Compair Lapin ran to his house, took off the skin, and came back with his comrades to drink in Choal Djé's pond. When Choal Djé saw him coming, he said to him: "Drink as much as you want, Compair Lapin, with your comrades."—Compair Lapin was always more cunning than everybody else.

Compair Bouki and Compair Lapin.—No. 2.

One day, Compair Bouqui went to see Compair Lapin. When he entered the cabin, he saw a big pot, which was on the fire, and it smelt so good that Compair Bouqui could not stay quiet. When the food was cooked, Compair Bouqui had also his share and he found it so good that he kept on bothering Compair Lapin to know where he took such good meat—Pray, Compair Lapin, tell me where you find that meat.—No, Compair Bouqui, you are too greedy.—Compair Lapin, my poor children are dying of hunger, tell me where you find that meat. —No, Compair Bouqui, you are too rascally.

At last, he bothered Compair Lapin so much, so much, that Compair Lapin said: "Listen, Compair Bouqui, I am going to tell you, but you must not tell anyone, and you must do as I tell you. You know the King's ox, which is in the pasture, and which is so fat, well, you will take a bag and a knife, you will watch when he will open his mouth to eat, you will jump in his throat, and when you will arrive in his belly, you will begin to cut the meat to put in your bag. Now, be very careful not to cut near his heart, because you would kill him. When he will open his mouth again to eat, you will jump out and run home. Don't you let anyone see you." The next morning, Compair Bouqui took his bag and his knife, and ran into the pasture. When the King's ox opened his mouth to eat, he jumped into his belly, and he began to cut the meat and to put it into his bag. The more he cut, the closer he came to the heart of the ox. He saw that the meat was so fine and fat, that he said to himself: "What will it matter, if I cut a little piece, that will not kill him." He took his knife, he cut a piece, lo! the ox of the king fell down dead, and Compair Bouqui could not come out of his belly.

All the people came to see what had happened, how the ox that was so fine, had died like that. They said: "we must open him to see what was the matter with him." When they did that, what did they see? Compair Bouqui. "Ah! Compair Bouqui, it is you who killed the ox of the king, you wanted to steal meat, just wait, we are going to fix you.—They took Compair Bouqui, they opened his belly, they took out his bowels, they filled him with sand, and they closed the opening with a cork. When Compair Bouqui returned home, he was very much ashamed. His children ran to see the good meat which

he had brought.—Papa, give us some meat—There is none, my children.—Yes, papa, something smells good on you. The little ones advanced, and Compair Bouqui backed, backed. The children commenced to smell the cork; they found it smelt good, because there was honey on it. They began to suck the cork, to suck the cork. Lo! the cork came out; all the sand ran out, Compair Bouqui died on the spot. He was flat on the ground.

Compair Bouki and Compair Lapin.—No. 3.

One day the children of Compair Bouki met those of Compair Lapin who had on fine Sunday dresses and new shoes. When the little Boukis returned home, they asked their father why he did not give them fine clothes like those of Compair Lapin's children. Compair Bouki went to see Compair Lapin and asked him where he took the fine things he had given to his children. Compair Lapin did not want to reply, but Compair Bouki annoyed him so much that he said to him: "Go and cut wood in the forest, and when you will be tired, look in the centre of the forest, and you will see a big tree. Go to sleep under it, and when you will awake, say: 'Tree, how sweet you are!' The tree will say: "If I were to open, what would you say? You will reply: 'If you open, I shall be very glad.' When the tree will open, enter into it, it will close up, and you will see many pretty things. Take what you want, and tell the tree: 'open!' when you will wish to depart."—Compair Bouki did what Compair Lapin had said, but when he saw all there was in the tree, he wanted to take so many things that he forgot to say: "Tree, open!"

The tree belonged to some thieves who hid their booty in it. They came back in the woods, and they found Compair Bouki who was stealing their goods. I need not tell you that they gave Compair Bouki such a beating that he could not move.

Compair Bouki and Compair Lapin.—No. 4.

Compair Bouki and Compair Lapin went together to pay a visit to some young ladies. While they were speaking, Compair Lapin said to the young ladies: "You see Compair Bouki, he is not a person, he is a horse which my father has left me." The young ladies said: "Oh! no, we can not believe that." Now, Compair Lapin returned home, and when came the day appointed for the visit to the young ladies, he dressed

up fine, and covered his clothes with a hog's skin. When Compair Bouki came in, he said :" Are you ready, Compair? " Compair Lapin replied: " But no, don't you see how I am covered up, I feel cold and I am suffering so much from my feet that I don't know how I am going to do to walk." Compair Bouki, who was always so stupid, said: " Mount on my back, and when you will be near the house of the young ladies, you will get down." Compair Lapin said: " I don't know if I shall be able to mount on your back, but I shall try." Without Compair Bouki's seeing it, Compair Lapin put on his spurs and mounted on Bouki's back. While he was on Compair Bouki's back Compair Lapin was all the time moving. His friend asked him what was the matter. " I am suffering so much that I know not how to sit." Compair Lapin said that, but he was trying to shake off his hog s skin.

When they arrived near the the house of the young ladies, Compair Lapin stuck Compair Bouki with his spurs, and Compair Bouki started running. Compair Lapin jumped down and went into the house of the young ladies, to whom he said: " You see that I was right when I told you that Compair Bouki was a horse, which my father had left me."

Compair Bouki and Compair Lapin.—No. 5.

One day, quite early, Compair Lapin arose, and he felt hunger gaining upon him. He looked everywhere in the cabin, he found nothing to eat. He ran towards Compair Bouki. When he arrived, he saw Compair Bouki who was gnawing a bone.—Eh! Compair Bouki, I had come to take breakfast with you, but I see that you don't have anything famous to give me. —Times are hard, Compair Lapin; there are no more rations in the cabin, only this bone left. Compair Lapin reflected a little. —Well! Compair Bouki, if you wish, we shall go hunting for the eggs of the tortoise.—Agreed upon! let us go right off. Compair Bouki took his basket and his hoe, and they started towards the bayou in the woods.—Compair Lapin, I don't often go hunting for tortoise eggs; I don't know well how to find them.—Don't trouble yourself, Compair Bouki, I find all the time a place where tortoises lay their eggs. You, you will dig them up.

When they arrived at the bayou, Compair Lapin walked slowly, looking well on this side and on that side. Soon, he came to a dead stop.—Compair Bouki, the tortoise thinks she is

cunning. She scratches the ground with her big paw, and she lays her eggs in a hole, then she puts a little sand on them, and then she scatters leaves on her nest. You see this hillock? Take off the leaves, and scratch with your hoe, sure you will find eggs. Compair Bouki did what Compair Lapin told him, and they saw a pile of eggs shining in that hole.—Compair Lapin, you are more cunning than I; I am very glad to have you for my friend. Compair Lapin shared the eggs, he gave half to Compair Bouki.—Compair Bouki, I am very hungry, I am going to eat my eggs immediately.—Do as you want Compair Lapin, I shall take mine to my wife to have them cooked.

They went on a long time still, and they found many eggs. Compair Lapin always ate his; Compair Bouki did not like raw eggs; he put them all in his basket.—Compair Bouki, I am beginning to be tired; I believe it is time for us to return home. —I have enough eggs for to-day, Compair Lapin, let us go back.—As they were going towards the river Compair Lapin said to himself: Compair Bouki does not know how to find tortoise eggs; it is I who found, they ought all to belong to me. I must make some trick to gain them.—As they were nearly arrived at the river, Compair Lapin said: Compair Bouki, I forgot to take some eggs for my old mother. You would be very kind to lend me a dozen. I shall return them to you another time.—Compair Bouki gave a dozen, and they went each on his way. Compair Lapin went to put his dozen of eggs in his cabin, then he went to Compair Bouki's. When he came near the cabin of Compair Bouki he began to complain and to hold his belly with both hands. Compair Bouki came out.—What is the matter with you, Compair Lapin? You don't look very well.—Oh! no, Compair Bouki, those eggs have poisoned me. I beg of you; quick, run to get the doctor.—I shall run as fast as I can, daddy. As soon as Compair Bouki started, Compair Lapin went to the kitchen and fell to eating tortoise eggs. —Thank you, great Lord, I shall eat my belly full to-day. The physcian lives far, I have the time to eat all before they come.

When Compair Lapin had nearly finished eating the eggs, he heard Compair Bouki speaking outside.—Doctor Monkey, I am very glad that I met you on the road; my friend is very sick.—Compair Lapin did not lose any time; he opened the window and jumped out. Compair Bouki came into the cabin, he did not see Compair Lapin. He ran into the kitchen, the

shells of the eggs were scattered all about. Compair Lapin was already in the fields. Compair Bouki tore his hair, he was so angry. He started to run after Compair Lapin. Compair Lapin had eaten so many eggs, that he was not able to run fast. When he saw Compair Bouki was pressing him too close, he hid into a hole in a tree.

Compair Bouki called Compair Torti who was passing on the road.—Compair Torti, pray come to watch Compair Lapin who stole all your eggs. I am going to get my ax to cut down this tree.—Go quickly, Compair Bouki, I shall watch the rascal well. When Compair Bouki started, Compair Lapin said: Compair Torti, look in this hole, you will see if I have your eggs. Compair Torti lifted his head; Compair Lapin sent some decayed wood in his eyes. Compair Torti went to wash his eyes in the bayou; Compair Lapin ran off immediately. Compair Bouki came to cut the tree, he saw that Compair Lapin had already run away. He was so angry, he went to Compair Torti on the bank of the bayou, and he cut off his tail with his ax.—It is for this reason that the tail of the tortoise is so short to this very day.

Compair Bouki and Compair Lapin.—No. 6.

One day, Compair Bouki, who was dying of hunger, went to see his old friend, Compair Lapin. He found him thinking of nothing and occupied in cleaning some fish. Bouki asked where he had taken that. His old friend related his story to him. He told him: "You see, daddy, I went to watch for the fish cart on the road. I saw it coming; I lay down in the road, as if I was dead. The master of the cart came down right off to pick me off. He shook me up a little, and after that, he threw me in his cart on a pile of fish. I did not move my feet like master fox. I watched well the old master, until I saw he had forgotten me. I began quietly to throw all the fish in the road until we had nearly gone a mile further, then when I thought I had enough, I jumped down and picked up all the fish which I had thrown in the road. There were one hundred or a thousand.—I did not count, I was in such a hurry. I put them all by myself on my back, faster than I could, and I came straight here to eat them. Compair Bouki reflected a long while: he was a little afraid that if he tried to do the same thing, he would put himself again in trouble. Compair Lapin who was looking at him with his good eyes, saw that his friend was

reflecting too long. He told him: "Old friend, you are dying of hunger, do like me, go and watch for the cart on the road, steal as much as you can, and we shall have a grand festival."

Old Bouki, who was greedy, could not resist; he started, he lay down on the road as if he was dead for true, he lifted his feet in the air to deceive people better. When the master of the cart came very near, he saw old Bouki who was playing his tricks to catch him. He came down with a big plantation whip, and gave him a whipping which had red pepper, black pepper and salt, it burned so much. Compair Bouki remained one month in his bed after that. He did not have a single feather left and had colics to his very beak. They gave him a great deal of tafia to give him strength; they put him in a large bath made with gombo, and they made him drink some laurel tea all the time after that. When Compair Bouki was cured, he swore, but too late, that Compair Lapin would never deceive him again.

All the goats which are not rascals
Ought to fear the old rabbits.

MAN HENRIETTE.

Ein Vié Zombi Malin.—The Cunning old Wizard.

There was once a prince who was very rich. One day, the princess, his daughter, lost a big diamond. While she was crying for her jewel, an old man came to the palace, and said that he was a wizard. The prince promised that he would give him anything he would ask, if he would say where was the diamond. The wizard only asked for three meals, and promised to find the jewel. They gave him an excellent breakfast, and when he had eaten all, he said: "one is taken." The servants of the prince began to tremble, because it was they who had stolen the diamond. After his dinner, the wizard said: "two are taken." The servants trembled still more. After supper, the wizard said; "three are taken." When they heard that, the three thieves fell on their knees before the wizard, and said that they would give back the diamond, if he promised to say nothing to their master.

Now, the wizard took the diamond, rolled it up in a piece of bread, and threw it before a turkey in the yard. The turkey gobbled up the bread with the diamond. The wizard went to get the prince and his daughter, and told them that the diamond was in the turkey's stomach, and that they would find it, on killing the turkey. That was done, and the diamond was found.

The prince was very glad, and said that the old man was the greatest wizard in the world.—At the court, everybody was admiring the wizard, but a few young men were not sure that he was a true wizard, and they wanted to catch him. They caught a cricket in the grass, they put it in a box, and they asked the wizard to tell them what there was in the box, The old man did not know, and he said to himself: "Well, Cricket, you are caught." His name was Cricket, but the people there did not know that, and they thought that the wizard had guessed that there was a cricket in the box. Therefore, the old man passed for a great wizard, and they gave him many good things; and yet, he was merely cunning, and had had luck.

Ein Fame Ki tournin Macaque.—A Woman changed into a Monkey.

There was once a gentleman who had a field of peanuts. Every day he saw that some one was eating a row of peanuts. He asked his wife who was eating his peanuts. His wife said it was his brother who was eating them every day. He then caught hold of the little boy and gave him a good beating. The next day, he saw another row of peanuts had been eaten. He seized the little boy and gave him another beating. The little boys aid, "That is too much, my brother is always beating me, I must make him see that it is his wife who is eating his peanuts." The next day, he did not carry his brother's dinner in the field, but he told him to come to the house, and he would show him who was eating his peanuts. When they came in, his wife approached to serve the dinner, and now the little boy began to sing: "Tou man,—tou mangé tou, tou man,—tou mangé tou." The woman said: "Why are you singing that? I don't want you to sing that, sing something else."—"No, that is what I want to sing." He continued to sing, and they saw the woman begin to scratch, begin to jump, and at last, she became a monkey. She ran into the peanut field, and she ate a whole row. "You see," said the little boy, "that it is not I who eat your peanuts; it is your wife who, every day, becomes a monkey." The gentleman advanced with a stick, but the monkey ran into the woods, and climbed upon a tree.

Part III.

PROVERBS, SAYINGS, AND SONGS.

In 1885, MR. LAFCADIO HEARN, formerly of New Orleans,

published 'Gombo Zhèbes,' a little dictionary of Creole proverbs, in which are to be found fifty-one proverbs in our Louisiana Creole dialect. In my commentaries on the popular tales, I have given quite a number of proverbs which are not in MR. HEARN'S collection, and have explained their peculiar meaning. In those commentaries are also to be found the explanations of numerous idiomatic expressions of the Louisiana patois. Here are a few more proverbs and sayings which, I believe, have never been published. I am principally indebted for them to MR. DE MORUELLE and DR. ALFRED MERCIER.

Proverbs and Sayings.

Bon nageair, bon neyair. "On peut se noyer, même en sachant nager." The best swimmer is often drowned. This is very philosophical and means that he who knows the most, often does not succeed, if he is rash and over confident. The proverb might be well applied to Napoleon.—*Chakenne halé so cordon so coté.* "Chacun essaie de tirer son épingle du jeu." In English, we might say: each one draws the blanket to himself. LAROCHEFOUCAULD would have liked this proverb, he who pretended that man was always actuated by selfishness.—*Malhor pou tou moune.* "Nul n'est à l'abri du malheur." No one is exempt from misfortune, or as MALHERBE says:

> "Le pauvre, en sa cabane où le chaume le couvre,
> Est sujet à ses lois,
> Et la garde qui veille aux barrières du Louvre
> N'én défend pas nos rois."

Camarde com chien avé chatte. "Ils s'accordent comme chien et chat." Adaptation of a French proverb; they agree like cat and dog.—*Hibou trouvé yé piti joli.* Almost the same as in French. We are blind to our children's defects.—*Milate, cé la crasse blanc avé nég.* "Le mulâtre est le rebut du blanc et du nègre." A little too vulgar for literal translation, but expressing admirably the contempt of the full blooded negro for the mulatto.—*Cé jis la plime avé di l'encre li connin.* A peculiar and picturesque expression. "He knows nothing but pen and ink," that is to say, he is a book-worm.—*Dan tan gran gou, patate pa gagnin lapo.* When one is very hungry, one does not peal the sweet potato. It corresponds to the French proverb, "Ventre affamé n'a pas d'oreilles."—*Avan bouric té gagnin mal o zié, mouche té vive.* The fly lived before it needed to suck the sore eye of the donkey. This may be expressed in French: le soleil brille pour tout le monde, the sun shines for all; or we may understand it to mean that no one is indispensable in this world.—*Mo lestoma cé pa gardemangé.* "Je dis ce que je pense." I say what I think. I keep nothing hidden in the sideboard.—*So lalangue pa gagnin dimanche.* His tongue knows no Sunday; it never stops. *Moune layé oulé baingnin, é yé pa sélemen gagnin dolo pou boi.*

Those people want to bathe, and they don't even have water to drink. I saw in MR. HEARN'S 'Gombo Zhèbes' a proverb in the Martinique dialect which has the same meaning, although expressed differently: "Canna pa ni d'leau pou li baingnein é li trouvé pou li nagé."

Méfié fame-la, li pocrite com ein serpan dan zerbe. Beware of that woman, she is as hypocritical as a snake in the grass.—*Can vou jéne et joli, ça passé vite com la saison dé figue.* When you are young and pretty, it passes quickly like the season of the figs —*Camarade, jordi cé com dé melon, fo vou mangé cent pou trouvé ein bon.* Comrades, to-day is like melons, you must eat one hundred to find one good one.—*Metté mo nom drette là par terre.* Leave my name out of your disputes. Another example of the use of the favorite word *drette.*—*Mo té pa connin ki pou fé.* "Je ne savais que faire." I did not know what to do.—*Gnia plice moune icite passé laba.* There are more persons here than yonder.—*Marchan cibouye pa capab trompé marchan zognon.* "Fin contre fin."—*Ca so métié même.* He excels in this, that is his profession.—*Mo pa connin boucou, mé ça mo connin, mo connin ben.* The little I know, I know it well. Very emphatic.—*Ein supposé.* "Supposons," Let us suppose.—*Dein contini.* "Sans discontinuer." Without stopping.—*Li quiquiribou.* He is dead.—*Va pé cherché laguerre.* You are quarrelling me.

The following is a list of a few genuine Acadian words and sayings; they may be of interest to my friends who occupy themselves with Canadian French:

Aveugler, Arranger provisoirement; *Assire*, Asseoir; *Arrogan*, Ouragan; *Assolider*, Consolider; *Apotiquer*, Hypothéquer; *Anvaler*, Avaler; *Canthaliques*, Cantharides; *Cultivage*, Culture; *A la démain*, Pas à la main; *Dessaim*, Essaim; *Ecopeau*, Copeau; *Egouine*, Scie; *Ganuchettes*, Démangeaisons; *Imposer*, Empêcher; *Pointuchon*, Petite pointe; *Quimpailler*, Marcher longtemps; *Resipère*, Erysipèle; *Tragédie*, Chemin parcouru par un chevreuil; *Zibou*, Hibou; *Zaigrette*, Aigrette.

The following information from an old Acadian will, doubtless, be received most gratefully by our American astronomers: "La comète ne peut pas frapper la terre, parce que les comètes, ça tombe toujours dans la mer.—Here is also important news to geographers: "Quand *l'arrogan* a emporté la Guadeloupe, on n'a rien senti au bayou Lafourche."

Songs.

In the *Century Magazine* for 1886, MR. CABLE has published many creole songs. Most of them were well known to all Louisianians, and several are very pretty. There are, however,

some inaccuracies in the text; for instance, the following song on page 225 is French, and not written in the Patois, viz:

> Voyez ce mulet la, Miché Bainjo comme il est insolent.
> Chapeau sur côté, Miché Bainjo, La canne a la main.
> Miché Bainjo, Bottes qui fé crin, crin, Miché Bainjo.

It should be in patois; Gardé milé la, Miché Bainjo, com li insolen. Chapo on (en ho) coté, Michié Bainjo, dicanne dan so lamain, Michié Bainjo, Botte kapé fé crin, crin, Michié Bainjo." The song, however, as I have heard it many times is thus:

> Gardé piti milate, ti banjo! Badine dan lamain, ti banjo!
> Chapo en ho côté, ti banjo.

The word *banjo* is not a proper name but refers to the favorite musical instrument of the negroes.—On page 558, MR. CABLE speaks of the famous song about Mr. Préval, and says: "the number of stanzas has never been counted." It often happened that many stanzas were added to a song or to a poem, when it was very popular. The poems of Homer, among the ancients, is a good proof of this, and all students of Old French know the innumerable number of variants in the *laisses* of the *chansons de geste.* As to the song about Mr. Préval, the number of stanzas is well known, as the song has been published again and again, always in five foot verses. MR. CABLE, in his extract, has joined two verses into one, and destroyed the rhyme. Of course, in negro songs, the rhyme is far from being rich, and is generally a mere assonance as it is in la 'Chanson de Roland!' Sometimes there is no rhyme at all, but where there is one, it should be given.—It would be easy to correct the hundred and one errors in MR. CABLE'S articles on the slave songs, but this would lead me too far; my remarks are merely to show how difficult it is to write the creole patois, without having made a special study of it.

In the 'Guide to New Orleans,' a very interesting book published in 1885 by MR. W. H. COLEMAN, we find also several pretty negro songs, but so completely disfigured by errors in the text that it is difficult for a stranger to understand them. The real negro songs, that is to say, composed by the negroes, have hardly any rhyme, and still less rhythm. They are words with a pleasing cadence and harmony so as to be easily sung. Many are as satirical as the *soties* of the Middle Ages, some are love songs, some have reference to local customs, while others

have very little meaning, if any at all. Here is one which seems to be a satire, a personal vengeance:

Mo cher zami, malé di zote tou
Pou zote tou connin, pou zote répété
Cé moin ki fé chanchon la
Cé moin ki fé chanchon la.
Malé fé zote tou dansé bambonla.

Si zote oua Sabin can li galopé,
Li semblé lapin ki dan démélé*
Adié, adié, michié la poltron†
Li bon pou metté pou gardé cochon.

Pou fé rodomon
Li crié si fort
Yé té cré cé lion
Ki té dan bois-fort.

So colère tingné‡
Li couri caché
Dan pié latanié.

Can li révini coté so cabane
Li quitté Lainé pou li bate so fame.
Scié, Rosalie, scié; Rosalie scié
Li oule to la po pou li fé soulié.

This is a pretty song, and quite expressive: Sabin must have been a cowardly and braggadocio mulatto. The rhythm is comparatively very good.

The following is an amusing popular refrain:

Morceau cassave dan bouillon posson
Cé kichoge ki dou, cé kichoge ki bon
Tourné co-dinde, tourné co-dinde, tourné co-dinde,
Cé macaque ki apé joué violon.

Last summer, I wrote, under dictation of an old negro of St. Charles Parish, several songs which, I believe, have never been published. Here are a few which refer to plantation life and to the work done there:

No. 1.

Michié Mogène
Lévé bo matin,**
Sellé so choual
Couri dan déser.††
Li gardé louvrage
Louvrage pa vancé
Tou mo zami tendé! ‡‡
Vini oua, malhor gagnin moin.

**Démélé*, the same as *zéronce*. †The feminine used emphatically for the masculine.
‡*S'éteignit*, was extinguished.
***Bon matin*, early. ††*Champ*, field. ‡‡*entendez*, listen.

Tous les ans, yé mandé bras nouveau,
Tous les ans, yé mandé chargemen,
Tous les ans, yé mandé rendemen.
Tou mo zami, tendé!
Vini oua, malhor gagnin moin.

No. 2.

Si vou contan colomme* cila-la,
Cé ein colomme ki philosophe.
Piti maite, mandé Michié
Si li contan colomme cila-la.

Ya pa midi,
Ya pa dimanche,
Ya pa la nouitte.
Piti maite, mandé Michié
Si li contan colomme cila-la.†

Lannée cila, malé *marron*,‡
Malé mandé Copal so la clé.
Piti maite mandé Michié
Si li contan colomme cila-la.

No. 3.

Ramassé dicanne à riban
Tombé, ramassé.
Ramassé dicanne vié madame
Tombé, ramassè.

No. 4.

Vié Michié, ah! bon Djié.
Vou palé don moin tan pou mangé } (*bis*)
Donnin tan choual pou mangé,
Donnin tan béf pou mangé,
Poussé mouton Missippi.
Palé don moin tan pou mangé.

Moulin, yé poussé charrette,
Charrette, yé poussé marreuse,**
Marreuse, yé poussé couteau,
Ménin vou dicanne dan moulin,
Vié Michié, ah! bon Djié.
Vou palé don moin tan pou mangé.

The following songs, also given by the old St. Charles negro, are about miscellaneous subjects:

**Économe,* overseer. †There was no noon, there was no Sunday, there was no night for this overseer, work all the time. ‡Run away slave. **The woman who tied the canes in bundles.

No. 1.

Michié Mazureau
Ki dan so bireau,
Li semblé crapo
Ki dan baille dolo.
Dansé Calinda
Boumboum, boumboum. } (*bis*)

Mamzelle Amélie
Li couri dan bal
Li mété *cantché**
Li di cé savate
Dansé Calinda
Boumboum, boumboum. } (*bis*)

A dix zére di soir,
Soyain† moin doṇ do!
Moman moin mandé
Coté ma palé
Dansé Calinda, etc.

Mo gagnin piquan dan mo doi;
Mo mandé Layotte ein lépingle.
La réponse Layotte li fé moin
Li pa bon pou chien tendé.
Pencor oua pareille belle Layotte.
Mo dija roulé tou la cote
Pencor oua pareille belle Layotte. } (*bis*)

No. 3.

Joli son la plairi, (b*is*)
Mo répond mo ségré. (secret)
Mo polé tendé langue méricain. (*bis*)
Mo di vou mo piti maite,
Yen a batimen on la mer, (*bis*)
Kapé chargé nég méricain.

No. 4.

Maringouin quitté chivreil la plain,
Li vini pren *rivole*‡ on moin.
Gournouille sorti dan fossé,
Vini tchombo moin dan collé;
Mandé moin la rison,
Cofer mo frappé maringonin.
Mo frappé mo l'epole,
Mo frappé mo lestoma
Mo di, "maringonin cé cila
Ki vini pren rivole on moin.
Maringouin, gouin, gouin, gouin,
Li quitté chivreil la plairi,
Li vini pren rivole on moin.

*Shoe made of raw hide. †Rub my back. ‡Vengeance, *revanche*.

As I have already said, the negroes sometimes sing for hours a mere refrain, such as this, which is exceedingly popular:

Mapé couri dan bal,
Dan bal, dan bal,
Mapé couri dan bal,
Dan bal, à soir.

Here is a pretty little song:

Si to lainmin li, li va lainmin toi. (*bis*).
Oh! non, cher moman, mo pa connin li,
Mo pa lainmin li, vé pa connin li,
Moin mo pa compran so langage à li.

Si to lainmin li, la fé to bonair. (*bis*)
Oh! non, cher moman, mo pa oulé marié,
Michié layé, cé mo pli gran terrair. (*bis*)

The above songs are genuine folk-lore, being popular songs composed by negroes. The following song, composed evidently during the war, is very interesting. It was communicated to me by Dr. Parra, of New Orleans. I am in doubt whether it is of negro composition:

Capitaine Caillou.

Can moin Caillou parti marron l'Afrique
Pou té vini cherché la liberté,
Yé té di moin, dan pays l'Amérique,
Négue té joui dé la légalité.

Can mo rivé dan pays l'Amérique,
Mo nec tendé yapé tiré canon.
L'odér la poude fé moin trapé frisson
Confédéré fé moin gagnin colique.

A Port Hudson, yankee fé moin couri
Race noire planté drapeau l'Union.
Confédéré ki na pa peur mouri
Va pluché nou com yé pluché zonion.

Capitaine Caillou frappé par la mitraille,
Dan la plaine yé laissé li pourri.
Yankee layé, cé pa gran choge ki vaille
Yé fé tué négue sans tiré gran profi.

Can yé vini cherché so la dépouille,
Yé nec trouvé ké dézo milé
Ki té mélé avé la po grounouille
Dan bourbié et pi dan rigolé.

L'abbé Lemaitre di nou dan so l'église
Confédéré va dansé Calinda
Aforce nég béte, yé cré tou so bétise
Méprisé li, li cé ein naposta.

Can vouzote va oua l'ami Fernandez
Di li fo prié pou l'âme à Caillou.
Di li méfié gros jige Bermudez
Ki fé sermen neyé li dan bayou.

The following song was given me by Miss MARIE J. AUGUSTIN as being a genuine Louisiana negro song:

Aïe! Toucoutou
Yo connin vou,
Vou cé youne morico
Ya pa savon
Ki acé bon
Pou blanchi vou la po!

Coman va fé vaillan djabaille,
Vou ki lainmin brillé,
Kan blanc la yo va donnin bal,
Vou pa capabe allé
Aïe! Toucoutou, &c.

Kan tou milate a fréquenté
La cou michié Lidor,
Dézo pourri va pa gagné
Pou von donnin Médor!
Aïe! Toucoutou.

Many gentlemen in Louisiana have written pretty Creole songs. The best were by MAJOR JOHN AUGUSTIN; they were published in the New Orleans *Times-Democrat*. The following song is quite graceful:

CHANSON CRÉOLE.

En ho zarbe dan manche,
Zozo chanté dan branche,
Et li contan
Plis passé blan
Qui toujour fé dimanche.

Mo t'apé coupé canne,
Tou chagrin dan savanne;
O ven di nor
To soufflé for
Pou pov 'nég' dan cabanne!

Zozo chanté z'amour à li
Dan ciel cléré soleil siperbe
Et ven pli dou caressé z'herbe
Qué chanson pape ou bengali.

Mangeur poulé vini sur brise,
Dan bec li pran joli zozo;
Coeur moin gonflé, mo songé Lise,
Ça blan té vand, lot' bor do lo.

En ho z'arbe dan manche
Na pu zozo dan branche,
Na pu z'amour
Ni rien di tou
Pou pov nèg fé dimanche;

Mo rété coupé canne,
Mo rentré dan cabanne;
O ven di nor,
C'été la Mor
To souflé dan savanne.

Father ADRIEN ROUQUETTE (Chatah-Ima), our distinguished Louisiana poet, wrote a charming poem in the patois, "Zozo Mokeur."

The largest collection of articles and poems written in the Creole patois by white men, is to be found in *le Carillon*, a weekly journal published in New Orleans in 1874 and 1875, by DR. J. M. DUREL,. The files of this paper were kindly placed at my disposal by my friend, MR. CHARLES DUREL, and I have read with great pleasure all the contributions written in patois. They are not only interesting for the study of the dialect, but as a souvenir of the troublous times of the White League in Lousiana, the articles and poems referring generally to the events of the day, and satirizing most bitterly and wittily the radical administration of MR. KELLOGG.

The author of this paper hopes to make, hereafter, a more complete study of Louisiana popular literature. In the meantime, he presents these "Bits of Folk-Lore" as his contribution to a very important and interesting science.